

LINGUISTIC SURVEY OF INDIA

VOLUME I SUPPLEMENT II

ADDENDA ET CORRIGENDA MINORA



CALCUTTA: GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH
1927

Price Rs. 1 or 1s. 6d.

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SUPPLEMENT II.

Addenda et Corrigenda Minora.

	Prest.
VOLUME II	1
VOLUME III, Part I	2
" Part II	3
" Part III	12
VOLUME IV	13
VOLUME V, Part I	13
" Part II	24
VOLUME VI	29
VOLUME VII	30
VOLUME VIII, Part I	31
" Part II	34
VOLUME IX, Part I	35
" Part II	41
" Part III	43
" Part IV	44
VOLUME X	47
VOLUME XI	49

A great many of the corrections noted in the following pages are due to the breaking off of diacritical marks in types for capital letters. For this reason, in these lists of errors I have abandoned the use of capital letters so far as was possible.

The more important Addenda are given separately in Supplement I.

In order to allow these errors to be cut up and inserted in their proper places in the several volumes, they are printed only on one side of the paper.

VOLUME II.

Page 2, Note 19.—I withdraw the statement that the Mindi languages show traces of connection with the speech of the aborigines of Australia. The researches of Peter Schmidt show that such traces do not exist.

Page 6.—Add the following to the list of authorities:—

U Mann Suau.—*Burmese-English Dictionary* (1890).

English-Karen Dictionary (1920). Shillong, Assam Secretariat Press.

Page 47.—Throughout substitute 'Kham' for 'Khaos'. The former is the correct spelling.

Page 7, line 20.—I was in error in stating that Kham (or, as now more usually spelt, Khao), like other languages of the Mien-Khao family, possesses tones. It has, it is true what used to be called the 'Abrupt Tone' or the 'Starting Tone', but later researches show that this is not a tone at all. A tone is now defined as 'a relatively fixed acoustic pitch or change of pitch, inherent in a word, and necessary for its significance'. Such tones are found in Hmoi-Burman, Tai, and Chinese, but are not found in any of the Mien-Khao languages. The so-called 'Abrupt Tone' has nothing to do with pitch. It is simply an abrupt, or staccato, termination of a syllable, and is technically described as a glottal shock. Such checked syllables are common in Khao and, I believe, in all Mien-Khao languages, but they should not be referred to as being toned.

Page 47, No. 107: Kham (Wai) —sham.—Read "to Pyu".

Page 59, line 5 of text.—Omit from "The word 'Shan'" is most probably 'down to the end of the paragraph, and substitute the following:—

The word 'Shin', with a final n, is a Burmese corruption of 'Shan'. This latter form is universally employed by the people of the Tai race in Assam when speaking of themselves or their language, and is the only form known to their Assamese neighbours. In Burmese, a final n is regularly replaced in pronunciation by m, although retained in writing; and the original form, with n, is reached far by the name 'Shan', which is probably the same word as 'Shan' (see Tait-Burcott, *Rohor-Jones*, p. vi, Shan and Shans). What the word 'Shan' originally meant is yet unknown, but there appears to be reason to believe that the name 'Assam' contains it, being really *A-shan*, the subject being converted into the aspirate by the change common in Assamese. Although, as above stated, 'Shan' is the correct form, 'Shan' will be used for the language in this part of the Survey, as having obtained general currency.

Page 60, line 4.—The words 'Centuries later' do not refer to the date 1284 A. D., mentioned at the top of the page, but to the Tai migration into Naga Man in the sixth century. The Ahom invasion of Assam began in 1228.

Page 61, Note 6.—Colonel Woodthorpe and Major Macgregor in 1884-85, and Mr. Herold Gray in 1878-79 entered the independent Khairat country, or Bar Khairat, from Assam, and, in 1895, Prince Henry of Orléans passed through it in the course of his journey from Tashik to Calcutta. In *Postscript* on this page it would be more correct to write "Shan"; "A" I think "ass".

Page 64, Note 5.—It is not likely that the Ahoms ever were Buddhists. They probably were pagos Shans, and invaded Assam before Buddhism spread to that race. Perhaps they had some form of Hindu-Brahmanical culture, which seems to have preceded Buddhism in Northern India.

Page 65, line 29.—I am indebted to the late Sir Charles Lyell, for the following more accurate account of the Ahoms:—

"Their settlements are in the Barpather [in the Silchar District], about twelve miles into the Kamar forest, where they have a village (which I have visited) on the bank of the Dihnsiri, and cultivate a large grassy plain in the midst of the forest. They are differentiated from all the other modern States in Assam by the fact that they got these from the Kubo Valley, that is, from Burma, within quite recent years, and have kept up constant communication and co-operation with their original home. The main road between Burma and Assam passes through Manduz, the Naga Hills, and the Kamar forest, and their villages are on it. I have myself met States in the Barpather village who were recent arrivals from Burma and who had come that way, and have seen in their priests' houses (*Doya-ching* in Assamese) printed and quite modern books in both Burmese and Shan (*Mru-shan* and *Sasse-shan*).

All the other modern States who still speak Shan in Assam come from across the Falak or via the Tengpani. These Ahoms come from the Chinlai, much lower down. I should doubt their striking their priests 'from the Khinatt villages in Lakhimpur' for this reason. Sir D. Brandis told me that in 1873 he visited the Ahoms in Barpather, and found them well acquainted with Burma, and able to talk to him in Burmese, which he knew very well."

Page 66, line 22 from bottom.—As already stated, the Ahoms were probably pagans, not Buddhists.

Page 69 in Table.—After 'Buddhist', add 'Usually borrowed from Aryans'.

Page 76.—Add the following to the list of authorities on Ahom:—

Gaur Chandra Basu, *Rai Sankar*—*State-Asiatic-English Dictionary*. Calcutta, published under the authority of the Assam Administration, 1900.

Page 234, No. 145, Khinatt column.—For 'ngi', read 'ngi'.

Page 234, No. 182, Khinatt column.—For 'pañ', read 'pañ'.

VOLUME III—PART I.

Page 26.—Opposite the entry for page 266, read "Changpa".

Page 7.—Substitute the following for the Table on this page:—

Name of Group.	Number of SPEAKERS.	
	Estimated Number.	Count of 1931.
Tibetan	303,000	303,000
Bhutanese	194,000	190,000
North Assam	38,000	41,731
Dochu	518,000	504,411
Taga	202,700	207,700
Kashia	1,000	105,770
Kohi-Chin	967,000	636,100
Burman	62,000	3,666,794
	Total	1,998,000
		3,666,414

The Tibetan figures in the first column include 137,000, the estimated number of speakers of Balti and Parbati.

Page 19.—In the list of authorities on Tibetan-Burman languages, add the following:—

Horne, G. O.—Notes on the Nominal Systems of the Tibetan-Burman Dialects. *Journal of the Royal Asiatic Society*, 1933, pp. 228ff.

Page 18.—On this page a table is given showing the rough local estimates prepared in the preliminary operations of the Survey. The following are the final estimates for Tibetan and its dialects.

Tibetan unpartitioned	Number of Speakers.	
	1,998,000	1,998,000
Balti and Parbati	137,000	137,000
Ladakhi	29,000	29,000
Local dialect	1,375	1,375
Syri dialect	0.50	0.50
Burmese	1,000	1,000
Ind	100	100
Other local dialects	4,000	4,000
Chango	0.00	0.00
De-seng-hi	30,000	30,000
Lhoba	5,000	5,000
	Total	1,998,000
		1,998,000

Page 22.—Add to the list of authorities on Purik:—

Davis.—*Gospel of St. Matthew in Sanskrit, Tibetan and Foreign White Script.* Calcutta, 1892.

Page 43.—A fuller account of Purik has since appeared in Dr. T. Grahame Bailey's *Comparative Studies from the Buddhist* (*Asiatic Society Monographs*, Vol. XVII, London, 1910), p. 18.

Page 107f.—In heading of fourth column, for 'Indians', read 'Indians'; and so throughout the list.

Page 149.—No. 29, *Ladakhi* column.—For 'kye-may-gi', read 'kye-may-gyi'.

Page 151, Nos. 10, 12 and 13, Sphing column.—Read 'tharpa'. No. 10, same column, for 'khyi', read 'khi'.

Page 153, Ladakhi column, No. 12, read 'lung-shen'; No. 16, for 'chi', read 'chi'; No. 26, add 'or man'.

Page 155, No. 159, Spiti column.—For 'ti', read 'ti'.

Page 155, No. 151, Purik column.—For 'gheu-nu-nu (-yan)', read 'gheu-nu-nu (-yan)'; No. 155, Dali column.—For 'tsa', read 'tsa'.

Page 161, No. 151, both columns.—For 'tsu-nu', read 'tsu-nu'.

Page 164, Dali column, No. 175.—Read 'tsue' ; No. 152, read 'tse-pa-tse'.

Page 166, No. 170, Spiti column.—Read 'ngi'.

Page 168, No. 156, Ladakhi column.—Read 'ngi'.

Page 169, Nos. 193—196.—For 'rdang', read 'rdang'.

Page 170, Nos. 194 and 195, Spiti column.—For 'ngi', read 'ngi'.

Page 177, No. 11 of Table.—Read 'tsanggi'.

Page 204, No. 3.—Read 'Sawetir'.

Page 204, No. 1.—Read 'Migart'.

*Page 210, Table of Pronouns.—Hun and ho, ha, are sometimes spelt *dha*, *du*, *dha*, *du*, etc.*

Page 216, Nos. 4 from bottom... For 'chidri', read 'chidri'.

Page 216, Nos. 4.—Read 'go-ma'.

Page 222, No. 47, Gurung column.—Read 'tsa'.

Page 225, No. 65, Sennar column.—Read 'tsa'.

Page 226, No. 70, Patel column.—Read 'tsa'.

Page 226, No. 61, Gurung column.—Read 'tsa, ts'.

Page 229, No. 105, Sennar column.—For 'tsi', read 'tsi'.

- Page 261, No. 223, Page 263, Nos. 208, 211, 217, 221, and 226, Rong column.—For "mī", read "mī".*
- Page 263, No. 229, Ssawntz column.—For "mīk", read "mīk".*
- Page 263, Nos. 229 and 231, Mārmt column.—Read "pā-pā".*
- Page 263, No. 230, Rong column.—For "lāng", read "lāng".*
- Page 263, Nos. 229—232, Nsawntz column.—For "mān", read "mān".*
- Page 264, Nos. 232 and 233, Hlāpər column.—Read "lāpə".*
- Page 264, Ssawntz column, No. 232.—Read "lā-pə"; No. 233, read "lā-pə".*
- Page 264, No. 230, Mārmt column.—Read "yā-pā-pā".*
- Page 265, Nos. 237 and 239, Rong column.—For "lām", read "lām".*
- Page 265, No. 235, Mārmt column.—Read "mī"; No. 237, Gārung column, for "dā-p̄", read "dā-p̄".*
- Page 267, Nos. 230 and 236, Pālət column.—For "lām", read "lām"; No. 232, Read "lām".*
- Page 268, No. 237, Gārung column.—For "dā-p̄", read "dā-p̄"; Nos. 232—234, and 235, Mārmt column. For "lām", "lām", read "lām".*
- Page 269, Nsawntz column, No. 232.—For "mī", read "mī"; Nos. 233 and 234, for "mān", read "mān".*
- Page 269, Rong column, No. 232.—For "mī", read "mī"; No. 234, for "lāng", read "lāng".*
- Page 270, No. 230, and Page 271, No. 233, Pālət column.—For "lā" read "lā".*
- Page 271, Nos. 232, and 236, Nsawntz column.—For "lām", read "lām".*
- Page 282.—In the heading of the Table, for "Chāntz", read "Chāntz", and also in the headings of the following pages.*
- Page 282, Thlāng column, opposite "mī".—For "mī", read "mī".*
- Page 282, Nos. 23, 24, 34.—For "Chāntz", read "Chāntz".*
- Page 409, Pārth column heading.—For "lām", read "lām".*
- Page 409, Thlāng column, No. 17, for "lām", read "lām, mī"; No. 22, for "mī", read "mī".*
- Page 409, Khānsa column, No. 26.—For "lām", read "mī, mī, mī"; No. 23, for "lām", read "lām".*
- Page 409, No. 22, Rōm column.—For "lām", read "lām".*

Page 410, Dhami column, Nos. 27 and 28.—For 'the', read 'the'; No. 27, for 'establish'; read 'establish'; No. 28, for 'path', read 'path'; No. 28, for 'land', read 'land'.

Page 410, Dhami column, Nos. 54 and 55.—For 'the', read 'the'; No. 54, for 'dhami', read 'dhami'.

Page 412, No. 69, Hsi column.—For 'the' read 'the'.

Page 416, No. 136, Tâishi column.—Read 'mangay'.

Page 417, No. 139, Khawki column.—Read 'minchi'.

Page 417, No. 139, Fifth column.—Read 'mehu'.

Page 418, Nos. 142, and 143, Khawki column.—Read 'yih'.

Page 419, Hsi column, No. 144.—Read 'dayi'; No. 145, read 'tay'.

Page 420, Nos. 152-157, Tâishi column.—Read 'wai-gia', 'wai-gia', 'wai-gia'.

Page 421, Nos. 158 and 159, Page column.—Read 'chien-chi', 'chien-chi'.

Page 422, No. 157, Tâishi column.—Read 'tai-yi-hi'.

Page 422, No. 157, Yâishi column.—Read 'tai-hi'.

Page 422, Linchi column, No. 202.—Read 'pang'; No. 213, read 'pang'.

Page 423, Nos. 27.—For 'be' read 'the'.

Page 424.—Add the following to the List of Authorities on Khawki:—

BURKE, REV. T. GRASSMANN, D. LARV.—*A Brief Grammar of the Khawki Language*, in *Beiträge der Deutschen Morgenländischen Gesellschaft*, Vol. 123 (1890), pp. 61ff.

— REV. T. GRASSMANN, D. LARV.—*A Khawki-English and English-Khawki Vocabulary* (Akkadie Society Monographs, Vol. 23), London, 1891.

— REV. T. GRASSMANN, D. LARV.—*Khawki Studies from the Binnayu* (Akkadie Society Monographs, Vol. 26), London, 1896. Pp. 228, on account of the Lower Khawki dialect; pp. 78ff on account of the Chinkha dialect.

TEIL 2 DER JAHRESBERICHTERSTÄTTUNG UND DICTIONARY OF KHAWKI edited by H. A. KOMM, LXXII. *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. 7 (1905), Roman column, Calcutta, 1905.

BRUN.—*The Gospel of Mark in Khawki*.—British and Foreign Bible Society, Lahore, 1909.

Page 429, Title.—Read 'HUMANI'.

Page 429, Note 2.—Read 'HUMANI'.

Page 430, No. 14, Bawhki column.—For 'it', read 'you'.

Page 430, No. 15, Khawki column.—Read 'it'; No. 15, read 'what'; *Khawki* column, read 'they'.

Page 430, Bawhki column, No. 69.—Read 'hang'; No. 69, read 'your'.

Page 431, No. 69, Bawhki column.—For 'me', read 'me, his'.

Page 555, No. 130, Raagha column.—For 'it', read 'its'.

Page 555, Kandaki column, No. 130.—Read 'shallow'. Marakhi column, No. 130, read 'it'; Nos. 139 and 141, read 'mangoes'.

Page 555, Kandaki column, Nos. 130—131.—For 'sing', read 'sing'; No. 137, for 'taste', read 'test'.

Page 555, No. 134, Marakhi column.—For 'mangoes', read 'mango'.

Page 556, Raagha column, Nos. 140 and 142.—For 'bird', read 'bird'; No. 130, for 'well', read 'well'; No. 137, for 'birds' read 'men'; No. 139, for 'goat', read 'goat'.

Page 559, Kandaki column, No. 130, for 'it', read 'it'; No. 135, for 'it', read 'in'.

Page 559, No. 133, Kandaki column.—For 'her', read 'they'.

Page 561, No. 137, Chander Lokaft column. Read 'yield'.

Page 562, No. 136, Raagha column.—For 'tree-juice', read 'hot chow'.

Page 566.—Add to List of Authorities on Ahor-Miri:

Lemire, J. *A Dictionary of the Ahor-Miri Language, with Illustrative Sentences and Notes*. Shillong, 1919.

Page 562, No. 136, Ahor column. —Read 'jokes'.

Page 563, No. 136, Dighra Niyana column. Read 'ugly'.

VOLUME III PART II.

Page 2.—Substitute the following for the Table on this page:—

Name of Language.	Number of speakers or		Total
	Area	People	
Turi Bihui (Kachin and Meitei)	917,500	25,812	943,312
Bihui	91,500	—	91,500
Laiang	40,000	—	40,000
Shanish (or Hlukhachai)	28,000	—	28,000
Gho (or Mindari)	151,000	28,812	180,812
Tipra	800	100,000	100,000
Chitpuri	94	—	94
Total	459,500	126,812	586,312

*Page 4.—Add at end, “The change of *r* to *h* occurs also in the Tai languages, Ahom and Siamese having *r*, while Shan and Kachin have *h*.*

Page 67.—Add at the end of the List of Authorities:—

Barlow, W. C. M.—*The Tibetan Grammar and Dictionary of the Kachin (Burman) Language*. Shillong 1925.

Page 68, line 9 from bottom.—For ‘ba’, read ‘ba’.

Page 69, line 5 from bottom.—For ‘transgressed’, read ‘transgressed-out’.

Page 69, line 14 from bottom.—The Rev. E. G. Phillips tells me that it is the Avi dialect into which the Bible has been translated.

Page 70.—Add at the end of the List of Authorities:—

Barlow, Rev. M.—*Assam-Burma Dictionary*. Terni, 1921.

Page 109, line 4.—For ‘Baudhikā’ read ‘Baudhikā’.

Page 112, Nos. 13 and 15, Divedai (Cochin) column.—For ‘int’, read ‘int’;

Page 120, No. 12, Divedai (Hijli) of Nagaong column.—For ‘night’, read ‘night’;

Page 144, Bihui column, No. 24.—For ‘fat’, read ‘fat’; No. 31, read ‘Wed’. Bihui column, No. 61, for ‘beats’, read ‘beats’.

Page 150, Deuri-Chitpuri (Silchar) column, No. 51.—Read ‘mahi’; No. 52, read ‘widhi’; No. 53, read ‘widi’; No. 55, read ‘mahi’.

Page 158, No. 5d, Deuri-Chitpuri (Silchar) column.—For ‘thir-be’, read ‘thir-be’;

Page 157, No. 115, Gorkh column.—Read “at-midsting”.

Page 161, Nos. 119–127, Deuri-Chitpuri (Silchar) column.—For ‘mahi’ read ‘mahi’.

Page 162, No. 150, Dianthus (Cochlear) column.—Read 'mala'; No. 150, Rydlo column, read 'mangshad-ka'; Nos. 151, 150, Leding column, for 'mala' read 'mala'—.

Page 167, Dactylo-Chrysanthemum (Sileneae) column, Nos. 152, 149, 151, 153, 150, 152, and (p. 157) 154, for 'manga'; read 'manga'; Nos. 153 and 154, read 'manga mala'; No. 157, read 'manga ma'.

Page 168, No. 155, Rydlo column.—For 'mali', read 'mali'; No. 154, Leding column, read 'mali'; No. 156, Dianthus (Cochlear) column, read 'mangshad ka'; No. 170, and (p. 170) 150—154, Leding column, for 'mali-ka', read 'mali-ka'.

Page 179, No. 156, Dactylo-Chrysanthemum (Sileneae) column.—For 'n', read 'ñ'.

Page 188, No. 155, Dactylo-Chrysanthemum (Lobeliaceae) column.—For 'shay', read 'shay'.

Page 192. In the Tables on this page, Mili is should be transferred from the Naga-Bodo sub-Group to the Naga-Kuki sub-group. The totals for the two groups therefore become as follows.

Naga-Bodo sub-group	28,323
Naga-Kuki sub-group	120,840

Also in the heading of the Naga-Bodo table correct 'Naga' to 'Nagay'.

*Page 226, No. 9 from bottom. For 'The s in the word an' read 'The s in the word aa'. See Mr. Hutton's *The Assam Naga*, p. 288, Note 2.*

Page 226—add at the end of the List of Authorities:—

*BENSON, Rev. S. W.—*Notes on English and Assam Naga*. Kohima, 1910.*

*HUTTON, J. H., D.C.L.—*The Assam Naga. With some Notes on Neighbouring Tribes*. London, 1921. Account of the language on pp. 212ff.*

Page 211, No. 5.—For 'The s in an', read 'The s in aa'.

*Page 222.—AUTHORITIES. Since this was written, Mr. J. H. Hutton, C.I.E., has brought out a valuable *Handbook Grammar of the Soms Naga Language. With Vocabulary* (Billinge, 1918). Mr. Hutton informs me that the specimens, on which my grammatical sketch on pp. 222ff. is founded, are to the Lachin dialect, which is very different from the language spoken by the greater part of the tribe.*

Page 247. A revised List of Words and Statistics in Bodo will be found in the Appendix Majora.

Page 243, No. 50, Kachin column.—Read 'Myi'.

Page 254, No. 129, Rengma column.—Read 'manga'.

Page 256, No. 145, 154, Angami (Tangail) column.—Read 'thali'.

Page 259, No. 179, Kachin column.—For 'n', read 'nn'.

Page 263, No. 222, Angami (Tangail) column.—For 'n-ka', read 'nn-ka'.

Page 294.—Add at the end of the List of Authorities:—

MALL, J. P., I.C.S.—*The Dakha Naga*. London, 1908. Account of the language on pp. 202ff.

Page 301, No. 69, Lisots column.—For 'dakha', read 'dakhi'.

Page 313, No. 160, Lisots column.—Read 'raport'.

Page 312.—Further information about Ching or Majong will be found in the Addenda Major.

Page 347, No. 19, Basparo (Fool and Stroan) column.—For 'him', read 'him'.

Page 350, No. 70, Shikding Naga column.—For 'gold', read 'gold'.

Page 353, No. 134, Tsochi column.—Read 'long'; Nos. 142—155, Tshilung column, read 'white'.

Pages 353, No. 135, Basparo (Fool and Stroan) column.—(Unit entries in 'mukhi, impal'; No. 136, Basparo (Campbell) column).—For 'in', read 'in'.

Page 356, No. 136, Tsochi column.—Read 'him phang'.

Page 370, No. 211, Tsochi column.—Read 'ngai'.

Page 371, No. 209, Basparo (Campbell) column.—Read 'pa'.

Page 379.—Sir Charles Lyell, in 'The Mikir' (London, 1869), pp. 151ff., maintains that Mikir belongs to the Naga-Kuki, rather than to the Naga-Bodo-group, and, on a reconsideration of the whole subject, I agree with him, and have made the necessary correction in the statistical tables of the Survey. The table of the number of speakers of the Naga-Bodo group should therefore be as follows:—

Kachin Naga	.	.	.	.	.	.	.	.	.	.	10,000
Kabui	.	.	.	.	.	.	.	.	.	.	11,072
Kisima	.	.	.	.	.	.	.	.	.	.	15,000
											<hr/>
TOTAL	.	.	.	.	.	.	.	.	.	.	36,072

Page 381.—Add at the end of the List of Authorities:—

PRYOR, W., I.C.S., and LEWIS, H. G.—*The Mikir, from the Papers of the late Edward Stark ... edited, arranged, and supplemented by Sir Charles Lyell*. London, 1908. Account of the language on pp. 20ff.

WAGNER, G. D., I.C.S.—*A Dictionary of the Mikir Language, Part I, Mikir-English, Part II, English-Mikir*. Shillong, 1908.

Page 424, No. 45, Mikir column.—For 'tawr', read 'tawr'.

Page 426, Mikir column, No. 71.—For 'light', read 'light'; No. 91, read 'ta-pu'; No. 101, read 'tapha'; No. 102, read 'tawm'.

Page 437, Kisima column, No. 68.—Read 'takha'; No. 72, read 'takha'.

Page 433, No. 550, Suprao column.—For 'tak-pi', read 'tak-pi'; No. 100, Mahr column, for 'tak-pi', read 'tak-pi'.

Page 434.—As explained in the correction of Page 330, Mahr should be added to the Nagi-Kuki group, and the following Table should be substituted for that on this page:—

Mahr	1,000	100,000	10,000	20,000
Suprao or like Nagi, about	1,000	100,000	10,000	20,000
Makin, about	1,000	100,000	10,000	20,000
Myringkling, about	1,000	100,000	10,000	20,000
Korwing or Kywing, about	1,000	100,000	10,000	20,000
Tingkholi and its districts, at least	1,000	100,000	10,000	20,000
Maring, about	1,000	100,000	10,000	20,000
Total	1,000	100,000	10,000	20,000

As in the original, it is to be understood that these figures are only rough approximate estimates.

*Page 435. "Lukkipis" is not the name of a tribe, but means the women of the Lukip, or peculiar habited worn by many tribes of North Manipur, including the northern section of the Tangkhols. These people are often hence called "Lukkipis", a name which is sometimes carelessly applied to the whole tribe. All Tangkhols are not Lukkipis, and the name is also applicable to tribes who are not Tangkhols. See Mr. T. C. Hodson's *The Naga Tribes of Manipur*, p. 23.*

The following work should be added to the List of Authorities on Tingkholi:—

Parsons, Rev. W., *Chingpui Naga Grammar and Dictionary (Pahari Dialect)*, with Illustrative Pictures. Shillong, 1918.

Page 435F. A revised List of Words in Tingkholi will be found in the Addenda Majora.

Page 433, No. 47, Khongpi column.—Read 'tan' and 'tan-ti'.

Page 434, Suprao column, No. 46, for 'athawau', read 'athawau'; No. 47, for 'alid', read 'alim'.

Page 434, Nos. 145—149, Maring column.—For 'a', read 'ai'.

Page 435, Suprao column, No. 170, for 'ai', read 'ai'; No. 180 and Page 436, No. 180, for 'aia', read 'aiia'.

Page 435, No. 182, Maring column.—For 'mab', read 'mabat'.

Page 436, No. 206, Khongpi column.—Read 'dait'.

VOLUME III—PART III.

Page 5.—For the Table of speakers of the Central Group, substitute the following:

B. General Occup.	Total	101,504
a. Tenant		20,000
b. Owner		8,000
c. Rel.		33,000
d. Lodger		1,000
e. Tenant		45,000
f. Boarder		500
g. Student		500
	Total:	101,504

Page 2, Line 8, from below.—*One* "String", *one* "Guitar".

Fig. 1. The effect of the concentration of NaCl on the rate of diffusion of DMSO at 25°C .

“Dinner” “Dinner”

Page 37.—Add to the List of Authorities on Method the following:

Ureña, T. G. — *The Motilón*. London, 1909. On pp. 128ff. a valuable account of the language and of its relationship to other Tíbet-Burman languages. Appendix II, a specimen of written Motilón.

Perrenoud, René W. — Maimonides' Economic Model: His Social Theory Observed. In: *Journal of Economic History*, Vol. 63, No. 4, December 2005, pp. 1020-1045.

Page 27, line 7 from below.—For 'i-hib' read 'i-hib', and so throughout. In line 2 from below it is said that the former ending in *hib* are used in an honorific sense. Mr. Patterson (n. 31) says that he has failed to find such a usage. See his note.

Page 43.—The Lai, also called Lai, languages are now nearly extinct, being superseded by Mòthet. Even the few who still speak them are generally unwilling to admit the fact. These languages have been the subject of some inquiry since they were described in the Survey. The speakers of Andro and Sengmai probably came from the East, i.e., from Burma, and this is borne out by the fact that the two languages (they are really dialects of the same language) are closely connected with the Kada spoken in the adjoining districts of Sast Province. See my article "Kada and its Relatives" on pp. 232 ff. of Volume II, Part I of the *Bulletin of the School of Oriental Studies* (London, 1921). The correct affiliation of Kada to other Tibeto-Burman languages is still under discussion, and a definite decision cannot be expected until the results of the Linguistic Survey of Burma have been published. The question of Chaled is still more obscure. It evidently has only the most distant relationship to Andro and Sengmai, and, although undoubtedly a Tibeto-Burman language, I have not yet succeeded in connecting it with any other known to me.

Page 45, *Medieval romance*, No. 8, read "impal"; No. 9, read "impal"; No. 10, for "impal," read "impale"; No. 11, read "medieval romances, available."

Papa 66, *Mitchell column*, No. 34, road "marked"; *No.* 36, road "marked"; *No.* 38, road "marked"; *No.* 40, road "marked"; *No.* 42, road "marked"; *No.* 44, road "marked"; *No.* 45, road "marked"; *No.* 47, road "marked".

Papa 47, *Maitai* column, Nos. 53 and 54, read "m-p"; Nos. 55 and 56, read "m" by No. 56, read "m-p"; No. 57 read "m-p"; No. 58 read "m-p".

Proc. 67th Ann. Conf. - Proc. 1991 - pp. 1-10

Page 44. *Mahidol column,* No. 83, read 'Shira'; Nos. 90 and 96, read 'shash'; No. 93, read 'sun'; Nos. 102, 104, (p. 43) 107, 109, III, 113, 116, 118, 120, 127, 129, and 137, the suffix 'ai' should be removed to 'si'.

Page 48, Meithei column, Nos. 506, etc.—The plural suffix is 'sing', and 'sing' is Nos. 110—118, 128, 130 and 131, read 'maw'.

Page 20, Vol. 140—1988, Matthew Johnson, Page 1 and 2, and Page 3

Page 12, Sargasso column, No. 207, read "1a"; Oblique column, Nos. 204, 205, 206, and 213, read "1a".

Part II.—Add to the List of Authorities as Follows the following:

Volume 2, Fall-Firetide Generation - February 1974

BRITISH MUSEUM. —*See British Museum.*

Page 60, in THIS.—For "Krause", read "Krauss".

Page 72, line 2.—"Kamhow" is a better spelling than "Kankow". Mr. Taylor informs me that the Kamhows are a tribe of Shihis who separated under a chief called Kamhow, and who constituted themselves as a distinct clan. Their speech is probably the same as Shihis.

Case 2B—At the end of the List of Authors add:

Burton, L. H. *A Practical Manual of the Ghee Language (High Dutch) containing Grammatical Principles with numerous Examples and a Practical Reader*. 1870.

¹ See further information regarding the Ballet, see Colonel Shakespear's "The London Sketch Glass," pp. 1-22.

Foot 67.—For further information regarding the Pahis (also called Palhis and Vahis), see Colonel Stuker's "The Lushai Kuki Class," pp. 142 ff.

Dear Dr. M. H. Gaskins, Dr. T. C. and Dr.

Page 59, Fig. 143, *Sigia callosa*.—Fig. "post", read "post".

Page 107, in statistical table, read:

Page 107, line 8 from below, and page 108, line 17. For 'Whinest', and 'Whonest', read 'Honest'. The latter word is probably a calque-translation of 'Bonhue'.

Case 100-00004-H -For "Bashford", and "Washburn".

Page 126, Note 12.—Add at end of paragraph, 'The Lakhers call themselves "Marr", and the Arikaree name for them is "Khenghei".' See Shakespeare, 'The Losted Kuki Class', pp. 120ff.

Page 126, Note 14.—After 'Shanzen', add 'It is possible that the Shanzen in their original home once used a different speech. Lai has a habit of imposing itself and has become a Hugus frame over a large area.'

Page 126.—Add at foot, to the authorities:—

SCHNEIDER, DR.-COLONEL J.—*The Lushai Kuki Class*. London, 1928. Account of the Lushai or Kuki Class, pp. 21ff.

LOHAR, RAVINDRA L.—*Notes on the Root of Jang in the Mizo or Lushai Language*. Lushai Pioneer Station, 23 Pamei Chawng, Lushai, S.W. 1918.

Page 127, Note 19.—A better spelling of 'Kudzigan' is 'Kundigā'. In the following list 'Hawmo' is a better spelling than 'Whemw'.

Page 128, Notes 25 and 26.—For further information regarding the Ngani and the Parma, see Colonel Shakespeare's 'The Losted Kuki Class', pp. 120ff. and 126ff.

Page 129.—At the end of the List of Authorities add:—

SCHNEIDER, DR.-COLONEL J.—*The Lushai Kuki Class*. London, 1928. A valuable work, describing not only the Lushai class of the Lushai Kuki, but also the non-Lushai Kuki class of that plateau and of Manipur. There are important chapters on language.

Page 129.—Further information about the Ngani will be found in Colonel Shakespeare's 'The Losted Kuki Class', pp. 120ff.

Page 130, No. 80, *Lushai column*. The word 'ba-an' means 'a man's sister', as distinct from 'bi-an', 'a woman's sister'. For 'ba-an', substitute 'a (elder) son (younger)';

Page 130, No. 84, *Lushai column*.—For 'na', read 'na'.

Page 137, No. 94, *Rangpui column*.—For 'takong', read 'takung'; No. 95, *Rangpui* and *Piakhi column*, for 'tang', read 'tang'.

Page 171, *Piakhi column*, Nos. 142, 143 and 145, for 'chow', read 'chow'; No. 144, for 'pau', read 'pau'.

Page 172, *Lushai column*, No. 150, for 'kau', read 'kau'.

Page 191.—Regarding the Old Kuki tribes, see Colonel Shakespeare's 'The Losted Kuki Class', pp. 120ff.

Page 191, Note 4.—For 'Biangkhi', read 'Biengkhi'.

Page 197, first 7 from below, and Biengkhi the section. For 'Huangkhi' substitute 'Biengkhi'. And in the next line for Biengkhi or 'Biengkhi' substitute 'Biengkha'. The proper name of the tribe is 'Biengkhi', and not the numerous variants of this word. The Lushai call the tribe 'Biengkhi'. For further particulars, see Shakespeare, 'The Losted Kuki Class', p. 120.

Page 234, Notes 1 and 2.—The correct name of the tribe and of their language is 'Kohmang', not 'Kohra' or 'Ketring'.

Page 226, No. 4.—The spelling ‘Hmar’ is better than ‘Hmuc’ or ‘Mhar’. The Lushis call the people ‘Hmar’ because they live to their (the Lushis’) north. The Chin word *mai* means ‘goat’, and the Chin call the Lushis by this name because they were goat’s hair. The words *hmar* and *mai* have therefore no connection.

*Page 226, No. 23, Birth-Lamting column. For ‘*mang*’, read ‘*mang*’.*

*Page 227, No. 49, Chin column.—For ‘*mi*’, read ‘*mi*’.*

*Page 228, Nos. 24 and 25, Shingkishi columns.—For ‘*mi*’, read ‘*mi*’.*

*Page 229, No. 38, *duoi* column. For ‘*duoi*’, read ‘*duoi*’.*

*Page 232, No. 69, *Kim* column.—Read ‘*maid*’.*

*Page 233, No. 77, Birth-Lamting column. Another word meaning ‘go’ is *mi*.*

*Page 237, No. 80.—Other words for ‘*mn*’ see Paitia long, and Anil *mhng*.*

*Page 237, No. 89.—Anil and Birth-Lamting also use *mi*, to mean ‘die’.*

*Page 239, No. 123, Shingkishi column.—Read ‘*mi-mi*’.*

*Page 239, Nos. 124—125, Chin column.—Read ‘*mi-mi*’ throughout.*

*Page 241, No. 140, *duoi* column. Read ‘*duoi*’.*

*Page 243, No. 159, Chin column.—Read ‘*mgng*’.*

*Page 248, No. 160, Paitia column.—Read ‘*mang*’.*

*Page 257, No. 187, Chin column.—Read ‘*mi*’.*

*Page 259, No. 211, Paitia column. For ‘*mang*’, read ‘*mang*’.*

*Page 267, Nos. 24.—For ‘*khwey-mi*’ read ‘*khwey-mi*’.*

*Page 267, Nos. 27.—For ‘*khwey-mi*’ read ‘*khwey-mi*’.*

*Page 271, *Khmar* (Edder and Campbell) column, Nos. 122 and 123. For ‘*haenggan*’, read ‘*haenggan*’; Nos. 142 and 143, for ‘*sim*’, read ‘*sim*’; Nos. 156 and 157, for ‘*si*’, read ‘*si*’.*

Page 279, Nos. 10 of text from below.—For an account of the Magri form of Arakanese, see Professor Stein Konner's ‘Notes on the Magri Dialect of the Chittagong Hill Tribes’ on pp. 1ff. of Volume LVII (1908) of the Zeitschrift der Deutschen Morgenländischen Gesellschaft.

VOLUME IV.

Page 20, Nos. 16 and 17.—For "Pharet or Faret", read "Pharet et Faret".

Page 26, Nos. 15.—Mr. Campbell's Scotch-English Dictionary appeared in three parts. Pt. I in 1899, Pt. II in 1900, and Pt. III in 1901. There is also a supplement, without date.

Page 26.—Add to List of Authorities:

Bosson, P. O.—Materials for a Scotch Grammar. I, mostly Phonetic. Dundee, 1899.

Page 288. I am indebted to Mr. R. Barn, O.S.U., D.O.R., for a reference to an additional authority on Kirkik. The following should therefore be inserted in the list of authorities after the fourth entry:

*Easson, (Rev.) *Church Intern.—Notes on some Habits and Customs of the Church of Scotland (Kirkish) (Hiberno-Scotch Dialect).* Journal of the Antiquarian Society of the Central Province, Vol. I, Part II. Dublin, 1897.*

Page 228.—Add to the List of Authorities on Savaro the following:

*Edinburgh, Rev. James G. T.,—*Savaro Reader.* Pt. I, *May's Scotch Chapel and Translated into Gaeilge* [i.e., Savaro]. Pt. II, III, *Extracts from the Savaro Fellowship, etc.* Pt. IV, *Dublin, 1878.**

— *Welsh Translation of the above.* Pen-Y-Pass, Melin. Pt. I, II, 1912; Pt. III, IV, 1913.

— *Savaro Songs, collected and edited by G. V. R. Blakemore, 1818.*

Page 240, No. 25, Magdal column.—For "all-ek", read "all-ek".

Page 242, Nos. 26, 27, and 28, Savaro column.—For "an", read "an".

Page 243, No. 24, Gadab column.—For "sing", read "sing". So also in Nos. 15 and 48, for "sing", read "sing".

Page 244, Nos. 26-28, Savaro column.—For "ba-1", "ba-1", read "ba-1".

Page 247, No. 29, Gadab column.—For "an", read "an".

Page 251, No. 38, Gadab column.—Read "baiting".

Page 252, No. 104, Kirkish column.—For "ek", read "ek".

Page 258, No. 134, Gadab column.—Read "an".

Page 263, No. 134, Magdal column.—Read "angla-ek".

Page 262, No. 137, Kirkish column.—For "an", read "an".

Page 263, Savaro column, No. 137, read "an"; No. 139, read "an"; Gadab column, No. 141, omit terms after "lynn"; No. 142, for "ba-1" read "ba-1"; No. 154, omit question after "an"; No. 155, for "an", read "sing".

Page 264, No. 138, Savaro column.—For "ba-1", read "ba-1"; No. 173, Magdal column, for "sing", read "sing".

Page 267, Savaro column, Nos. 132, 150 and 153, read "an"; Nos. 136 and 153, read "an"; No. 137, for "an", read "an".

Page 269, No. 211, *Sanskrit column*.—For 'chaitra' read 'chaitri'.

Page 270, No. 216, *Kharti column*.—For 'an' read 'in'; No. 212, *Kharti column*, for 'in' read 'in'.

Page 271, *Jating column*, No. 214, read 'chaitra'; Nos. 209 and 213, read 'bhava'; *Sagara column*, Nos. 208, 209 and 210, read 'vata'; Nos. 205, 206 and 211, read 'kanta'.

Page 275, No. 215, *Sagara column*.—Read 'vata'.

Page 277, *No. 15 from below*, and page 294, line 22.—The quotation from Kunartha Bhattacharya about *Adhara-Dvivida-Mishra* is based on the text of Barnwell in the Indian Antiquary [I (1872), p. 306]. In the same periodical, Vol. XLII (1916), pp. 290ff. P. T. Srinivas Lyengar maintains that the text as given by Barnwell is erroneous. The correct reading should be *Dvividhi-Mishra*. If Mr. Lyengar's exposition is accepted, Kunartha cannot be quoted as speaking of an Andhra and a Dravidian speech.

Page 288. The estimated number of speakers of Tamil includes 200,000 inhabitants of Ceylon. If we confine ourselves to India only, the estimated number of speakers of Tamil should therefore be 10,071,000, and the estimated total for all Dravidian languages should be 33,073,261, instead of 34,024,102.

Page 297. Add the following at the end of the List of Authorities on Dravidian languages generally:—

SOMAN, K. V.—A Grammatical Prosody. Indian Antiquary, Vol. XXVIII (1900), pp. 189ff., 1898, 1901.

" " A Comparative Grammar of Dravidian Languages. Indian Antiquary, Vol. XXXIX (1910), pp. 16ff.; XI (1911), pp. 20ff., 50ff.

SOMAN, K. ANNA.—The Dravidian Element in Prose. Indian Antiquary, Vol. XXVI (1907), pp. 192.

Page 308.—Add after line 11:—

ANAND, GURUDEV.—Alphabetical Dravidian nomenclature etc. Considerations. (Extracted from material supplied by Gurudev Pandit.) Madras, 1912.

Page 322.—In 180, read "BURGANDI".

Page 336, line 2.—For 'Bhawati' read 'Bhavati'.

Page 343.—Add at end of the List of Authorities on Kui the following:—

PERRIN-PERRIN, J. E.—A Grammar of the Kui Language. Calcutta, 1908.

The following should also be added:—

A dialect of Kui, called Kurri, is spoken by some three hundred thousand people in the Gingeejum Agency and District of the Madras Presidency. It has been described by the Rev. F. T. P. Behault in the following work:—

SOMAN, REV. F. T. P.—A Grammar of the Kur Language, with Copious Examples. Madras, 1911.

" " " Vocabulary of the Kur-Kurri Language with short Sentences or Curious Slogans for Recitation Purposes. Madras, 1911.

Page 378.—Add the following to the List of Authorities on Gagdi:—

TAMAR, G. G. CHETTRI.—Grammar of Gagdi as spoken in the Raich Bazaar, Central Province, India, with Prosody. Pali-Pali, Stein and Script of the Gagdi. Vol. I.—Grammar. Madras, 1911. Vol. II.—Prosody. Pali-Pali, etc. Madras, 1911.

Page 423, line 1d from below.—For 'Gad' read 'Gadai'.

Page 520, line 11.—For 'Vol. XXVI' read 'Vol. XXV.' *Line 13.*—For 'pp. 46 and 47' read 'pp. 226, 401 ff.'

Page 611.—Add at end of the List of Authorities on Brahui, the following:—

Bear, Dens de Guzman, C.G.L., C.I.S., C.R.E.),—*The Baloch Language. Part I. Introduction and Grammar.* Calcutta, 1928.

Page 623, No. 49, Brahui column.—For 'jum' read 'jumma'.

Page 624, No. 60, Chagat column.—For 'Shapka' read 'Pha.'

Page 625, No. 93, Kalashti column.—Read 'as'.

Page 625, No. 93, Malgaitian column.—Read 'in.'

Page 625, No. 95, Ghangi column.—Read 'as'.

Page 626, Kalashti column, Nos. 166 and 167, for 'sh' read 'sh'; *Nos. 168 and 169,* for 'shyng', read 'shyng'.

Page 626, Nos. 164 and 165, Tandoi column.—Read 'shyng.'

Page 628, Karré column, Nos. 184, 181 and 187; and *Page 624, Nos. 107, 107 and 212;* for 'shu' read 'shu' (type broken only in some copies); *No. 186,* read 'shut'.

Page 624, No. 207, English column.—For 'the past' read 'the past', *No. 210,* *Kalashti column,* for 'anything', read 'nothing'. *No. 211,* correct the numbers.

VOLUME V—PART I.

Page 6, line 8 from bottom of text, in marginal note.—For 'and', read 'an'.

Page 15, line 7 from bottom of text.—For 'Lahaul,' read 'Lehman.'

Page 19.—Substitute the following for the Table on this page:—

Districts.		Area.	
Name of District.	Number of speakers.	Name of District.	Number of speakers.
Central or Standard	9,443,993		
Western (including Bihar, Uttar, Mad. Pradesh, and Delhi (all districts))	3,997,681		
South-Western	345,592		
Northern (including the Koch and Cooch-bighar subdivisions)	4,100,585	Bengal	122,000
Bijapur (including Bihār subdivision)	2,216,571		
Burman (including Chittagong and North-Central with districts)	14,642,697	Eastern	8,961,031
South-Eastern (including Orissa)	3,195,932	Total for Assam	2,094,031
Total for Bengal	35,991,196		
Add—Assam Total	2,884,031		
Add—South-Eastern, Bengal, speakers in Arakan (Burma)	114,182		
Grand Total for Bengali speakers in the Bengali-speaking area	41,897,369		

(These figures are not based on equal local returns.)

Page 22.—Substitute the following for the last five lines on this page:—We thus arrive at the following result:—

Total number of people speaking Bengali at home	41,897,369
" " " " observation in the Lower Province	60,018
" " " " elsewhere in India	123,945
Grand Total of people who speak Bengali in India	41,961,304

Page 22, line 12.—Father Hoste, in his paper in 'Bengal Past and Present' (Vol. II), mentioned below under 'Authorities,' describes an account of the Bengali Alphabet older than that of Chamberlain. He says:—

"It was published with a Burmese alphabet in 1892 in a work containing observations by the Jesuit Fathers Jean de Ponsamy, Guy Tachard, Blaise Noel and Claude Biot. The title of the book is *Observations Physiques et Mathématiques pour servir à l'Historie naturelle, et à la perfection des Instruments et de la Géographie; Mémoires des*

Inde et de la Chine à l'Académie Royale des Sciences à Paris, par les Pères Jésuites, avec les réflexions de M. de L'Épée, et les Notes de P. Gaigné, de la Compagnie de Jésus. A Paris, de l'Imprimerie Royale, M. DC. XCII : v. pp. 115, 2 maps, and 1 plate containing the characters of the people of Bengal and Burma [Burma]. To this Father Blasius adds the following note: 'Cf. Sciamarrone, *SRII dala C. di Jesu*, III, Col. 1061, No. 2.—I take the remark about the alphabets from a description in a bookseller's catalogue. The authors of the book were members of a scientific mission sent by Louis XIV to Siam. Cf. *Missions Belges*, Nov. 1813, pp. 402–403.'

Page 23, line 3 from below of last.—Kuhn's *Arundhati-Sabha* is in the British Museum Library (Press-mark, 602. b. 189). I am indebted to Dr. Barnett for the following information concerning it. His title is as follows:—

"*MONARCHIA MOSCOVICO-IMPERICIA, vel Monstra Magno AUREO Sacra Numeris Inter-Parationis argenteum quinquequadruplicem ratiocinem in columnam reservacionem, et confirmationem obiectariorum urbis ac urbis imperatores Duxum, nunc dictis DUCERANASAD, signatum . . . lucis recessione, explicatio, examinatione, et contra dubia spaciovera, impresso recte. Monstrum Hunc ostenditrum, Illustrissima aliqui doctissimis, Sacris Monumbris Exposita, Ita quod Africa-Tripolitanae Castellacione, et ad Ardas Caspianas Viennenses super Legationem, pugnans, solidi ac modesti vindictam, et variis notis . . . Illustrissim a M. Georgio Jacobo Kuhn, Scholae-Praeceptor Orientalis. In Appendix, Indo-Mauritanum characteres Arithmetici, alphabetum Bengalicum, & syllabarii Mongoli-Kalmuckoi pars scholasticæ. Lipsiae, impensis Heinrichi Christophi Tschke, 1725."*

The appendix to which this refers is a plate containing the arithmetical symbols used by the Moors (not the usual numbers, but the alphabetical symbols), part of a Mongol alphabet and syllabary, and a Bengali alphabet with a "specimen lectio[nis] Bengalico" consisting of the words "Sergeant Wolfgang Mayer" written in Bengali script. The alphabet is very faintly written. It transliterates the sounds thus: *Hoo Gho Gho Gho Gho*; *Rja [Reha] Spy [Sipha] Joo Sjoo [Sjeho] Rja*; *Too Tho Dho Dho Anno*; *Po Tho Da Tho Nee [Nu]*; *Po Pho Bo Bo Boo [Mo]*; *Joo Hoo Loo Bo Soo Soo Loo [sic] Khoo*. He also gives a specimen of Bengali numerals on p. 45, and some specimens of Javanese on pp. 45 and 47. The book contains 6 and 51 pages quarto, with 2 plates.

Page 24.—AUTHORITIES. No attempt is here made to bring this List of Authorities up to date. A few of the more important works which have appeared since 1901 are however given below. Under Head B. 'General', and the following:

- Burman, Parson H., B. L. *The three first Typographed Bengali Books.* In *Bengal Past and Present*, Vol. II, Part I, pp. 40ff. [No date on my copy.]
 Oldenberg's *Das Bengali-Sanskrit-Alphabet. A Bengali Dictionary in the Bengali language.* Calcutta, M. D. (Published about 1910).
 Bowring, Francis GARRICK. *A New Bengali-English Dictionary.* In *The Modern Review* for January 1917, pp. 73ff. Calcutta.
 — " " " " *Notes on Printed Books. Bengali Dictionaries.* From the *Journal of the Bengal Sanskrit Parishad*, Vol. IV, 1924, B. 2. (= 1925 A. D.)
 — " " " " *Bengali Dictionaries.* From the *Bulletin of the School of Oriental Studies*, Vol. II, Part I, pp. 1ff. London, 1921.
 Halderbari Manuscripts.—*The History of the Bengali Language.* Calcutta, 1920.

Page 26.—Under Head C. "Grammar and Reading-Books" add :—
AVERSON, J. D., *Adv. Beng. Gram. of the Bengal Language*, Cambridge, 1820.

Page 26, line 6 from below.—For "Two," read "Five."

Page 27.—Under Head E. "Literature, etc." add the following :—

DRAKE, GREGOR, *Etc. Series, II.A.*—*Bengali-Shâstra & Shâstra*, Second Edition, Calcutta, N. D. Pachiai, dated 1871.

" " *History of the Bengal's Language and Literature*, Calcutta, 1911.

" " *Pedge Shâstra. Purâshâstra or Selections from the Bengal's Literature from the earliest Times to the Middle of the Nineteenth Century*, with Illustrations. Two parts. Calcutta, 1874.

" " *Rajpal Pâtri Shâstra 1800-1850*. Calcutta, 1911.

HORN, FRANCIS KENNEDY, M.A., *Shâstra-Guru & Didi* (A collection of ancient poems, many in old Bengali). In Calcutta: Shâstra Shâstra Printed Overprint, No. 13. Calcutta, 1820. R. R. (=1818, A. D.).

CHAMPA DAS.—*Sri-Syâkhâ-Bhâshâ*. Edited with notes and an Index Voracoura by Deenabandhu Ray. Calcutta: Shâstra Shâstra Printed Overprint, No. 53. 1822. R. R. (=1818, A. D.)

BANERJEE, B. D., M.A.—*The origin of the Bengali script*. Calcutta, 1911.

BENNETT, ERNEST, M.A.—*History of Bengali Literature in the Nineteenth Century 1800-1850*. Calcutta, 1911.

THOMAS, F. R.—*Vocabulary of Persian Vernacular Bengali words*. Minutes of the Asiatic Society, Bengal, Vol. VII, No. 1, pp. 322ff. Calcutta, 1821.

Page 22.—Second paragraph of the Note at the head of the specimen. I find that my statement that, in the phonetic transcription, the sound of *sh* in *shell* is represented by *sh* has been widely misunderstood. Many readers have inferred that by this statement I implied that, in the phonetic transcription *sh* represented the sound of the Bengali *শ*, which, in transliteration, is represented by *sh*. Nothing was further from my intention. The phonetic transcription is entirely independent of any system of transliteration, and aims at representing English sounds by English letters. In the phonetic transcription, *sh* represents the English sound of the English letters in the English word *shell*, and nothing more. The sound represented by it corresponds most nearly to that of the Bengali *শ*, which, in transliteration, is represented by *sh*. It has nothing whatever to do with the sound of the Bengali cardinal *শ*. The same remarks apply to the spelling in other phonetic transcriptions (pp. 108, 178, 179, 297, 303, 311, 324, 325, 327, 328, 329, 340, 341, 344, 348), and, especially, to that in the column for Bengali Colloquial (Phonetic Transcription) on pp. 352ff.

Page 23, line 2.—For "22,001," read "22,006". Make the same alteration in the last line of the Table on the same page, and alter the Total "3,902,014" to "1,007,043".

Page 29, line 1d.—For "13,001", read "27,003".

Page 163.—The title should be "RĀJBĀNGĀST", not "RĀJBĀNGST".

Page 168.—Regarding the pronunciation of *sh* in the phonetic transcription of this specimen, see the remarks made on the subject in dealing with page 22.

Page 169, line 7 from below.—For "him said," read "he said."

Page 169, last line.—For "be angry", read "be angry".

Page 170.—The same remarks apply as those on Page 168 above.

Page 214.—Paragraphs on pronunciation. A friend who has served in Sylhet informs me that, in the Eastern Sylhet dialect, *ā* is commonly pronounced as *a*. Thus, *għidu*, a house, is pronounced *għidu*, and *akbar*, a third, is pronounced *akbar*.

Page 214, line 9 from below.—For *ja*, read *ja*.

Page 249f.—Regarding the column for Bengali Colloquial (Phonetic Transcription), see the remarks made with reference to page 42.

Page 253, South-Western Bengali column, No. 5, read "unintelligible"; *No. 12*, read "unintelligible".

Page 255, South-Eastern Bengali column, No. 9, read "whist"; *No. 14—15*, a diacritical mark (?) has in each case broken off from a capital *A*. Read respectively, "A, E, I, O, U, Au, Au." Insert a comma after "Au" in *No. 14*.

Page 256, No. 22, Bengal Standard column.—For "whist", read "whist". *No. 23, Bengali Colloquial column,* for "Au", read "Au".

Page 262, Shrigarhi column, No. 48, for "dhow", read "dhow"; *No. 70*, read "katti".

Page 263, No. 64, first column.—For "tata", read "tata".

Page 267, No. 65, first column.—For "tata", read "tata".

Page 271, No. 104, first column.—Omit the comma.

Page 271, No. 129, second column.—For "Mala", read "Mala".

Page 276, No. 130, third column.—For "tata", read "tata".

Page 277, No. 161, second column.—For "tata", read "tata".

Page 278, Chittagong column, Nos. 167 and 170.—Read "tāt"; *No. 168*,—Read "tāt".

Page 279, Nos. 173, 179, 179 and 174, South-Eastern Bengali column.—Here again diacritical marks have broken off from over *A*.—Read, throughout, "A".

Page 280, Nos. 170 and 173, second column.—For "mātī", "mātī", read, in each case, "mātī".

Page 280, No. 173, third column.—For "mātī", read "kattī".

Page 280, Nos. 175—179, second column.—Read "mātī, mātī, mātī, mātī", respectively.

Page 281, No. 180, second column.—For "mātītītītī", read "mātītītītī".

Page 281, No. 180, second column.—For "mātītī", read "mātītī".

Page 282, No. 182, second column.—Read "kattī".

- Page 353, No. 194, first column.*—Read 'on'; second column, read 'pop'.
- Page 353, No. 195, second column.*—Read 'plum'.
- Page 353, No. 196, first column.*—Read 'kunshi'; second column, read 'plum'.
- Page 353, No. 197, first column.*—Read 'tobacco work'; No. 198, read 'work'.
- Page 353, No. 199, first column.*—Read 'tear'.
- Page 353, No. 200, fourth column.*—Read 'wall'.
- Page 353, No. 200, fourth column.*—Read 'wall'.
- Page 353, No. 201, third column.*—For 'man', read 'man'.
- Page 353, No. 205, fourth column.*—Read 'and'.
- Page 353, Nos. 194 and 195, third column.*—In both cases read 'it'.
- Page 353, No. 206, fourth column.*—Read 'one'.
- Page 354, No. 206, second column.*—Read 'no'.
- Page 354, No. 213, second column.*—Read 'at' (*irrito*).
- Page 355, Nos. 229 and 230, first column.*—Read 'winter'.
- Page 355, Nos. 229 and 230, first column.*—Read 'winter'.
- Page 357, Nos. 203 and 218, fourth column.*—Read 'one'.
- Page 357, No. 209, fourth column.*—Read 'in'.
- Page 357, No. 211, third column.*—Read 'in'.
- Page 357, No. 212, third column.*—Read 'old or old'.
- Page 357, No. 214, third column.*—Read 'old'.
- Page 357, No. 216, fourth column.*—Read 'one'.
- Page 358, last 20.* For 'present', read 'nineteenth'. The reference is to the nineteenth century.
- Page 359.*—In the third line of the section devoted to the second conjugation, for 'not' read 'old'.
- Page 360, No. 64, second column.*—Read 'not'.
- Page 360, No. 64, second column.*—Read 'higher'.
- Page 361, No. 64, second column.*—Read 'month'.

VOLUME V—PART II.

Page 16, line 21—I find that Fellow Antonio's translation was not into Chhikhi-shikhi Holt, but was into ordinary Western Hindi. For further particulars, see the Addenda Minors to page 40.

Page 16, Reading 17.—General Literature. Add the following works dealing with Vilaypati:—

Extracts. Stern Goren.—*Vilaypati Thaler.* *Journal of the Asiatic Society of Bengal*, Vol. Lxxvii, 1894, Part I, Notes Number, pp. 288.

“ “ “ *Vilaypati Thaler Juddhak.*—No. 14 of the series entitled the *Bangali-shikhi-purana Granthakali*. Calcutta, H. B., 1886 (c. 1889 A. D.). This is a very complete edition of Vilaypati's songs, in the Bengali character, and with a full Introduction in the Bengali language. An edition in the Nagari character was published at Calcutta by the Indian Press in 1888.

Extracts. G. A.—*Vilaypati Thaler.* *Journal of the Asiatic Society of Bengal*, New Series, Vol. I, p. 282. Remarks on Nagendra Nath Gupta's article in Vol. Lxxvii, mentioned above.

Page 19, line 20 from below.—For “Vol. xxvii” read “Vol. lxviii.”

Page 19, line 2 from below.—For “ver.” read “verse.”

Page 23, line 11 from below.—For “this cart,” read “his cart.”

Page 26, Footnote.—The honorific oblique singular of *ta*, this, is *tae*, and of *ta*, that, is *taet*.

Page 31, line 25—Since this was written, I have ascertained that the language of the western part of Misnaper, including the Sahr Taluk, and a part of Chunar Taluk, is not Bhujputr, but is the Awdhi dialect of Eastern Hindi. See Addenda Minors to Vol. VI, p. 3. The number of speakers of Awdhi in this tract is roughly estimated at about 360,000, and this amount should be deducted from the number of speakers of Bhujputr in this volume.

Page 44.—In the table on this page, as explained in the Addenda to p. 41, alter the figures for Western District from 3,000,000 to 3,200,000, and alter the Total from 10,370,000 to 10,420,000.

Page 47.—The following example of the use of the word ‘Bhojpuri’ may be added to those of ‘Purbia’ on this page:—

1995. Two days after, on a pilgrimage of Japa on his way to Chunar-ghat, was marching through the City of daybreak, I went out, and—was standing to rest it gave by, the Begumah beldi, and a few men from the center were before a ditch bank, and had held off a horse and rider with the people mounted. “ Do not make an angle today,” said one of the men to the Begumah. “ You go faring with the Princely, but we are all servants (servants) to Chhajipatting, and may come back to serve with him; and then the question will be for whom your master, but about your wife and daughter.” Begumah, Translator of the day Begumah, Vol. No. Translator's Padan, p. 6.

*Page 96, Nos. 9.—*Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father H. Hosten, S. J., has very kindly communicated to me the following particulars:—He was Father Antonio Pessoni, a Capuchin, who came to India in 1806. His translation was not into the Chinko-chinko dialect of Mathill, but into ordinary Western Hindi, written in the Nagari character. It consisted of the Psalms, the Gospels, the Acts and the Epistles. He also wrote many works of Catholic devotion, and was engaged on a Latin-Hindi-Latin dictionary when he died at Jagannath in 1844. According to Dr. Leig in the *Cabotite Review*, the Rev. Dr. John, who wrote in 1859, mentioned the translations of the Gospels and the Acts, so that they must have been made within three years of Father Antonio's landing in India. The book for many years in British, in the north of the Champaran District of Bihar, and there does not appear to be any record of his having made any lengthy stay in Bhagalpur. A copy of his Gospels and Acts (made in 1827) is still in Britain. Another copy is to be found in the Convent of the Native Sons of Agna, and is dated 1844. Father Felix O. C., in a letter to 'The Examiner' (Bombay) published in the issue of December 14, 1872 (p. 428), states that he found a copy of the whole work in the Jesus and Mary Convent at Lahore, and that he had presented it to the Provincial of the Capuchins of the Syria Province, Lazarus, where, at the time of his writing, it was kept. He had, moreover, in his own possession a copy of the manuscript of the New Testament only. Father Felix, in the letter, gives us a sample Father Antonio's version of the Magnificat. For further information, see also a letter from Father H. Hosten, S. J., on pp. 428 ff. of the 'Examiner' of November 1, 1873.

(Vol. V, p. 273, 1873. [See p. 103, in mitigation in the Text.]

*Page 239.—*The following book gives specimens of the Garwali dialect. . . .

Memoirs of the Garwali, Paner.—Garwali (A collection of folk tales and folk songs in Garwali dialect of Garhwal District). Printed at the Jeej (George) Printing Works, Roorkee, 1913.

*Page 239, Nos. 14, 15, and 16, Mathill columns.—*Older forms, now not used are *मैं*, *तै*, and *मौ*, of me, mine.

*Page 239, Nos. 14, 15, and 16, Bhagalpuri columns.—*Older forms, not now in use, are *मैं*, *तै*, and *मौ*, of me, mine.

*Page 239, No. 25, Magahi column.—*Read 'Bhi'.

*Page 239, No. 26, Bhagalpuri column.—*Read 'Bhi'.

*Page 239, No. 31, Naggaria column.—*Read 'Mihir'.

*Page 234, No. 78, Mathill column.—*Read 'Bhi'.

*Page 235, No. 98, Magahi column.—*Read 'upper'.

*Page 235, No. 94, Magahi column.—*For 'tibbi', read 'tibi'.

*Page 237, No. 92, Naggaria column.—*For 'tibbi', read 'tibbi'.

Page 342, No. 116, Bhagparti column.—For 'bañi', read 'bañi'.

Page 344, No. 121, Bhagparti column.—For 'bhāti', read 'bhāti'.

Page 345, No. 122, Bhagparti column.—For 'bhāti', read 'bhāti'.

Page 346, No. 124, Bhaitali column.—For 'bhāti', read 'bhāti'.

Page 349, Nos. 129 and 130, Bhagparti column.—For 'jīm', read 'jīm'.

Page 353, Bhagparti column, No. 128, read 'mātāk'; No. 126, read 'mātāk'.

Page 355, No. 126, Bhaitali column.—Read 'bhāti'.

Page 358, No. 128, Bhagparti column.—For 'gāt', read 'gāt'.

ORIYA.

Page 357, Note 2 off of text from below.—I am indebted for the following corrected information regarding Oriya to the kindness of Baba Monmachan Chakravarti, a gentleman who served as Deputy Magistrate and Deputy Collector for several years in Orissa and in the adjoining District of Midnapore.

Page 357, Note 2 off of text from below.—The number of speakers of Oriya in Jharsuguda of Midnapore is small. On the other hand there are many speakers of the language in Thana Narayangath of that District. In the map facing p. 106 of Vol. V, Pt. I, the main language of the latter Thana is shown as South-Western Bengali. While this is correct, it must be understood that many speakers of Oriya are to be found in the same tract.

Page 369, Note 2.—I have fixed the point at which the southern limit of Oriya touches the sea as near Parwa. This is so shown in the map facing page 362. Baba Monmachan Chakravarti is of opinion that it does not extend farther south than the station of Ichchapuram on the East Coast section of the Bengal-Cupper Basivig. Ichchapuram is marked 'Echaper' in the map facing page 467, and this would move the southern boundary of Oriya about fifty miles to the north. My own statement on page 368 was based on reports received from Ganjam, and it is probable that between Parwa and Ichchapuram there is a debatable tract, in which both languages are spoken.

Page 399, Note 20.—Regarding the Oriya spoken in Cuttack Town, Baba Monmachan Chakravarti informs me that it has not been affected by Bengaliisms. On the contrary, the speech of the Bengali settlers has been much changed by the surrounding Oriya. The speech of the lower classes of the town has to some extent been affected by the bastard Urdu of the local Mussalmans, who represent settlers from up-country.

Page 379, line 50.—Baba Monuhan Chakravarti has given me the following additional notes on the Midnapore pronunciation:—‘I think the speech of Contai Thana is in its skeleton Oriya, but is otherwise as modified by the adjoining Bengali, as to be called a Bengalized dialect of Oriya. The speech in Manjaparghat and in Dantan Thana closely approaches the dialect of North Bengal. In Thanes Gopdallabhipur and Jhargram the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Keonjhar Tributary States.’ Regarding the Oriya of the south, he says, ‘The Oriya speech of Berhampore [in Ganjam] and downwads looks also like a separate dialect, differing to some extent from the Standard’.

Page 379. Add to Authorities, List A.

McPHERSON, DR. JOHN, M.C.L.L., C.I.E.—*The Odisha Alphabets.* Journal of the Bihar and Orissa Research Society, Vol. I (1924), pp. 108ff. Contains a full account of the Alphabets, with specimens of all common manuscripts.

Page 379—Section on pronunciations. Baba Monuhan Chakravarti gives me the following additional information:—In ordinary talk no distinction is made between long and short i and e, or between a and o.

Page 379, line 17.—The statement above, the southern pronunciation of o and q is incorrect. When before vowel in the same word, these letters are everywhere pronounced as ro and rho not as do and du, respectively. The existence of a dot under them is purely a matter of writing, and does not indicate any variation of pronunciation. All that can be said about the southern pronunciation of these letters is that the further south we go, the stronger is the centralization. So also as regards the letter q je.

Page 380.—PRONUNCIATION. In the colloquial language, dandita is commonly used for double-mand, and jauñ for double-vowel.

Page 380.—It should be noted that the specimen from Cuttack on this page is from the pen of Baba Monuhan Chakravarti, and is hence of special value.

Page 380, line 22.—Regarding the pronunciation of the central Q or in Puri, see the remarks on page 379. So also in regard to what is said about this letter in line 21, lower down. The Puri spelling pāndita is merely an attempt to represent the sound of purile in a new way.

Page 416.—Baba Monuhan Chakravarti informs me that this specimen from Dantan Thana of Midnapore is here and there Sanskritized, and is not in all places colloquial.

Page 416.—In the *Armed Majora* will be found a Standard List of Words and Sentences in Oriya which has been prepared by Baba Monuhan Chakravarti. It is more correct and is in a more colloquial style than that given on pp. 404f.

VOLUME VI.

Page 1, line 30.—I have here confined the Eastern Hindustani of Mirzapur to the South-Sone tract of that District. Subsequent inquiries, for the results of which I am indebted to the kindness of Mr. R. Basu, C.S.I., now show that the Awadhi dialect is also spoken in the western portion of the North-Sone tract between the Sone and the Ganges,—say in the Sahi and the western part of the Chunar Talukas. This may facing the frontispiece should be altered accordingly. This will also entail an addition of about 250,000 people to the number of speakers of Eastern Hindustani, and a corresponding reduction to the number of speakers of the Western Bhabar dialect of Bihar as given on page 44 of Volume V, Part II. See also the Report of the 1901 Census of the E.-W. Province and Oadh, p. 177.

Page 2, line 2.—Add,—as explained in the Erratum to p. 1,—250,000 to the number of speakers of Awadhi, and increase the total accordingly.

Page 2, line 9.—As explained in the Erratum to p. 1, Awadhi is spoken not only in South-Ganges Allahabad, but also in the western Talukas of Mirzapur.

Page 10.—In the Table, after the figures for North Mirzapur, add "Central Mirzapur, 320,000." These figures are a very rough estimate of the number of speakers of Awadhi in the Sahi and Chunar Talukas of Mirzapur, as explained in the correction to page 1. The total of this Table should also be correspondingly increased, and in line 9 of the text from below, 16,000,000 should be altered to 16,250,000.

Page 12.—As explained in the Erratum to p. 10, the second Table on this page should run as follows:—

Total number of people speaking Awadhi at home, say	16,250,000
Estimated number of people speaking Awadhi elsewhere in Bihar and Bengal	100,000
Estimated number of people speaking Awadhi in Assam	30,000
 Total	 16,400,000

Page 12.—Authorities. Add the following to the list of works dealing with Awadhi Grammar:—

- BALWAN RAMA, M.A. *Entwickelung d. Dialekt. d. Awadhi-Sprach. Journals und Proceedings Asiatic Society of Bengal (Kali Series), Vol. XXII (1892), pp. 102ff.*
- " " *Declaration of the Name in the Manuscripts of Toluidas. Samskr. Anthology, Vol. III (1892), pp. 73ff.*
- " " *The Poet on the Manuscripts of Toluidas. In The Allahabad University Studies, 1908, pp. 217ff.*

Page 14, after line 9.—Add the following Authority on Toluidi Das:—

BAJA SIVA RAM, M.A.—*Sohitavasa from Bhakti Literature, Book III, Toluidi. Compiled by L. K. R., and published by the University of Calcutta, 1928.*

A. Translatory Edition of the works of Toluidi Das, in three volumes, including a volume of essays on the poet, was published by the Kageri Pracharyi Sabha of Benares in 1923.

Page 16.—Hand III.—**TERMS.** *a.* **Adjective Verbs, and Verbs Substantive.** In the first person of the masculine plural of Form III, for 'all', read 'all'.

Page 17.—In the 3rd person singular of the *futuro*, for 'dishes', read 'dishes'.

Page 28.—**Authority.**

A revised edition of the grammar, revised and enlarged by Panjab Lalchand Pramod Kripavanshi, has been published in 1911 for the Government of the United Provinces and Bihar.

Page 28.—In the second person plural of the Present Conjugative, for 'dishes', read 'dishes'.

Page 42, lines 9 and 10.—For 'as people happy', read 'as people-for happiness.'

Page 43.—A revised version of Specimen II of the Awadhi spoken in the Lucknow District will be found in the Addenda Majra.

Page 46, Note 10.—A specimen of the Bajauri of Basi Barail, which does differ from that of West Pashchital, will be found in the Addenda Majra.

Page 50, line 5.—Add the following Authority on the Awadhi of Khur.—

MURKIA BANJARA, M.A. *Khurkotar, A District of Awadhi Awadhi.* Annual and Proceedings, Native Society of Bengal (New Series), Vol. xvi (1900), pp. 30ff. Khurkotar is the name of a town in about the centre of the District of Khur. Mr. Palensse states (p. 30) that the specimen of the dialect of Khur given on p. 20 of the Survey is in the dialect of the town of Khurkotar. The dialect of the town of Khur, which is explicitly stated, differs slightly.

Page 138.—As explained in the corrections to pp. 1 and 10, the language of the western half of the Central portion of Mirzapur is Awadhi, not, as here stated, Bagpuri. Hence, in the table, on this page, correct:—

• Western Bagpuri	—	—	—	—	—	—	110,000, &c.
• Western Bagpuri	—	—	—	—	—	—	460,000
Awadhi of West of Central Trunk	—	—	—	—	—	—	360,000

The total for the whole District, of course, remains unchanged.

Page 142, Note 6.—For 'wager', read 'any one'.

Page 142, Note 8.—For 'Alas!', read 'Aha'.

Page 152.—A revised version of the Parable of the Prodigal Son in Chhattisgarhi will be found in the Addenda Majra.

Page 153.—A revised version of Specimen II of the Chhattisgarhi of Bilaspur will be found in the Addenda Majra.

Page 240, line 3.—For 'great', read 'greater'.

Page 252, No. 25, column 2, read 'Bhikhi'; *columns 3 and 5,* read 'Bhi'; *column 4,* read 'Bhi'.

Page 253, No. 26, columns 1, 2 and 3, read 'Bhi'; *column 4,* read 'Bhi'. On these two pages, opposite No. 25, the 'b' has broken off in printing in some copies.

Page 252, No. 27. Chhattisgarhi column, for 'Bhi', read 'Bhi'.

Page 254, No. 28.—Here again 'b' has broken off in some copies. Read 'Bhi' throughout. *No. 29, Awadhi (Gorla) column,* for 'takas', read 'takas'.

Page 256, No. 29, similarly in *columns 2 and 3,* read 'Bhi', if the type has broken.

Page 258, No. 30, Awadhi (Gorla) column, for 'Bhi', read 'Bhi'.

VOLUME VII.

Page 25.—AUTHORITIES. II.—General. Add at end, after " *Lester, Gres.*" :

TOMES, R. L.—*The Indo-European Journal in Marathi. Journal of the Royal Asiatic Society*, 1814, pp. 200ff.

DUCAS, JEAN.—*La Formation de la Langue Marocaine*. Paris, 1901. A part of this was printed in 1911, and copies were privately circulated at that time.

Line 16 of the same page.—The Articles in the Journal of the Bombay Branch of the Royal Asiatic Society on the Phonology of the Vernaculars of Northern India have been reprinted as a part of the complete series of the Author's (see Dr R. G. Bhandarkar's Wilson Philological Lectures. The Full Title is—

Wilson Philological Lectures on Spoken and Derived Languages delivered in 1897 by Sir E. G. Bhandarkar, K.O.I.R., F.L.S., F.G.S., Member of the Period Committee, etc. etc. Edited through the Press by Shrikrishna K. Bhandarkar, M.A., Professor of Sanskrit, Aliphatana College, Konkan, 1914.

Page 30.—Under the heading 'NOTES for "Shayl":' give as the plural oblique of plur. substant. 'shayl', and under the heading 'Consonantives and Substantives' In the Non-Sing. Number of 'This', substitute 'it' for 'it'.

Page 31, line 2 from last.—For 'self', read 'self'.

Page 36, line 6.—For 'acted', read 'acted'.

Page 39, line 11.—For 'Vaidyal', read 'Vaidyal'.

*Page 100.—Antithesis on Rockap. On early Jewish works in this language, references may be made to an article on *Martinist Jewish Printing in India. From the Spanish of the Rev. Cecilio Gomez Rodiles, S. J. Translated by the Rev. E. Carden, S. J., and edited by the Rev. H. Morris, S. J.*, in the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. IX, 1913. With this should be considered supplementary remarks by the Rev. H. Morris, S. J., on *The Martinist Printing in India*, in *The Catholic Herald of India* (Calcutta) for January 10, 1913. According to an article in the *Prager Freizeit* (Prague) for July 31, 1923, quoting from an article by Dr. V. Lenoy in the *Calcutta Modern Review* for June of the same year, Father Josef Fröhly, S. J. (born in Prague in 1712)—wrote a grammar of the Dialect of Goa under the title of *Principia Linguarum Indorum*. The date of its publication is not known to me.*

*It may be added, that the original manuscript in the Nagari character of Thomas Stevens's 'Portug.', or paraphrase of the new Testament, is now in the Library of the London School of Oriental Studies (*Bulletin*, Vol. II, p. 167).*

Page 106.—Add the following at the end of the list of Authorities :—

*DASAR, Dnyaneshwar.—*Hinayana Gramma*, with an Introduction by James A. Salterick. (Bombay), 1810.*

*Page 254.—A list of words in the Kunjali dialect will be found in the *Addenda Majora*.*

Page 308, Marathi (Poem), column No. 6, for 'mhi', read 'mhi'; No. 10, for 'mhi', read 'mhi'.

VOLUME VIII—PART I.

Page 2, line 20.—For '5th or 4th Century A. D.', read '5th or 4th century B. C.'

Page 2.—Correct the Greek words on this page as follows:—

Line 12.—*τρανσιλας.*

Line 20.—*ταυτηποτες, ταυτηποτες.*

Footnote 1, line 8.—*λαρυγγιδης.*

Line 4.—*κανθαρος.*

Line 5.—*καρχη.*

Line 6.—*λιθος.*

Line 7.—*λορυγγη.*

Line 8.—*μαργη.*

Page 7. *Last paragraph.*—In this passage, I have followed Dr. Trapp's in describing these peculiar Shāhī sounds as doublets latens. When I wrote the passage, they have been analysed in the phonetic department of the London School of Oriental Studies, and the result has been published by Dr. Grahame Bailey on page 665 of Volume II of the *Bulletin* of that institution. It appears that, whatever Peacock sounds they are derived from, in Shāhī they are not doublet latens at all. They are what Dr. Bailey calls 'implosives', i. e., they are uttered, not with an exhalation, as ordinary consonants or 'plosives', but with an intake of breath. In pronouncing these sounds, the breath is drawn into the mouth, but is not allowed to reach the lungs, the air not being permitted to go beyond the larynx. They have been further discussed by Professor R. L. Turner in Vol. III of the *Bulletin*, pp. 301 ff., where their origin and use are very fully dealt with. Professor Turner calls them 'recursives', which seems to be the best name.

Page 11, line 12.—For 'Shāhī', read 'Shāhī'.

Page 14, add at end of list of authorities:—

Trotter, W. L.—*The Shāhī Revolt in United States presented by Gholam Chosro.* *Bulletin of the School of Oriental Studies*, Vol. III (1946), pp. 201ff.

... ... *Constitution in Shāhī.* *Journal of the Royal Asiatic Society*, 1934, pp. 260ff.

Page 15, line 2.—For 'Shāhī', read 'Shāhī'.

Page 15, line 2.—For 'Shāhī', read 'Shāhī'.

Page 15, lines 1 and 2.—For 'Shāhī', read 'Shāhī'.

Page 15, line 2.—Read 'Shāhī'.

Page 200, No. 34, Standard Shāhī column.—Read 'shāhī'.

- Page 223, No. 153, *Lahri* column.—Read 'Lahri'.
 Page 228, No. 164, *Kashkali* column.—Read 'doh'.
 Page 227, No. 155, *Kashkali* column.—For 'doh', read 'dh'.
 Page 228, No. 204, *Lahri* column.—Read 'wall'.
 Page 221, No. 214, *Lahri* column.—Read 'a dh'.

Page 227, No. 16.—The increase in the population of the Bar, or western Gujarat, well, is as stated here, due to colonisation of the land reclaimed by the Chennab Canal. Most of the immigrants have come from the eastern Punjab and speak Punjabi, not Lahori.

- Page 418, No. 24, *Hindki* column.—For 'chakki', read 'chappi'.
 Page 418, Nos. 26 and 29, *Thalji* column.—For 'a', read 'a'.
 Page 418, No. 29, *Hindki* column.—For 'aiki', read 'aiki'.
 Page 419, No. 27, *Hindki* column.—For 'aik', read 'aik'.
 Page 420, No. 129, *Hindki* column.—For 'chagdi', read 'chagdi'.
 Page 420, No. 129, *Lahandi* column.—For 'aik', read 'aik'.
 Page 423, No. 147, *Hindki* column.—Read 'lana'.

Page 423, *Thalji* column, No. 161, read 'gheer'; No. 160, read 'kachhi'; No. 160, for 'a ha', read 'tha'.

Page 424, *Lahandi* column, No. 161, for 'ha', read 'ha'; No. 162, read the column between 'aik' and 'kachhi'.

- Page 425, No. 157, *Hindki* column.—For 'a', read 'a'.
 Page 426, No. 163, *Thalji* column.—Read 'maid'.
 Page 426, No. 207, *Lahandi* column.—For 'aik', read 'an'.
 Page 427, No. 194, *Thalji* column.—For 'aa', read 'aa'.
 Page 504, Nos. 21 from below, add the following:—

The form of Chibbali spoken in Rajan is known as Kighari. It is described by Dr. Graham Bell in pp. 67ff. of his *Linguistic Studies from the Bimberies* (Lahore Society's Monographs, Vol. xvii, London, 1926). In pp. 115ff. of the same work, there is also a short account of Bahangala, spoken in a village of that name south of the Pir Panjal Pass. It closely resembles Dhundji, see pp. 48ff. ante.

- Page 223, No. 26, *Chibbali* column.—For 'aiki', read 'chappi'.
 Page 226, No. 79, *Salt Range* column.—For 'malikh', read 'palikh'.

- Page 537, No. 76, Pöhlmeri column.—Read "pöhlmeri".*
- Page 537, No. 63, Dötschii-Knystii column.—Read "dötschii".*
- Page 537, No. 57, Pöschlii column.—Read "poeschlii".*
- Page 538, No. 106, Cöthalli column.—For "cöthi" read "köthi".*
- Page 531, Pöhlmeri column, No. 126, for "moss", read "muus"; No. 120, for "moss", read "joniak".*
- Page 534, No. 163, Kall Range column.—For "klaas", read "klas".*
- Page 537, No. 208, Pöhlmeri column.—Omit the comma between "ad" and "göhlmeri".*
- Page 537, No. 209, Pöschlii column.—For "moss", read "muus".*
- Page 530, No. 78, Bindii of Praktiker column.—Read "bindii".*
- Page 535, No. 159, Dicent column.—Read "dicent". Thadell column, read "marci".*

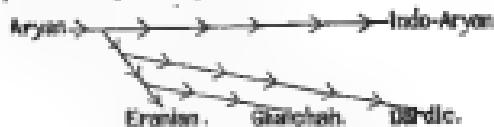
VOLUME VIII—PART II.

Page 2, line 22.—Since this was written, through the kindness of Mr Axel Stern, I have become possessed of a specimen of Tukit, and an account of that language will be found in pp. 266ff of the *Adventus Majors*.

Page 7 and 8.—As explained on p. 100 of the General Introduction, I now follow Professor Ober in considering that the Aryans first entered Persia, whence they sent offshoots into India, and into the Hindu Kush. The speech of those who went into India became the parent of the Indo-Aryan languages, and owing to its isolated position was more conservative, its rate of development being slower than that of the parent language left behind in Persia. The oldest example of it that we possess,—the Vedic Sanskrit,—is much more archaic in its character, and much more nearly resembles the parent Aryan language spoken in Persia before the migration, than the surviving specimens of Persian. If, therefore we take Vedic Sanskrit as most nearly representing the original Aryan language the graphic representation on page 7 would have to be altered as follows:—



The Dardic languages, in this case, would be the descendants of the speech of other waves of emigrants, who broke off from the Iranian stock soon after the Indo-Aryan emigration, and who wandered off in the direction of the Hindu Kush, whence they descended into the Dard country. Later waves of this last emigration, when the characteristics of the Iranian languages had nearly fully developed, settled in the Hindu-Kush itself, and their speech ultimately became the Iranian Ghalechah language, while, in the case of the ancestors of the Dards, these characteristics had only partially developed, so that we find the Dardic languages at the present day retaining much of the characteristics of the original Aryan language, as we know them from Vedic Sanskrit, but also marked by certain of the earlier changes which marked the development of the Iranian forms of speech. This would be represented graphically by the following diagram, which would supersede that given on page 8:—



Whichever way we look at the matter, the result is the same in both cases. The Dardic languages are partly Iranian and partly Indo-Aryan.

Page 9.—Add to the List of Authorities:—

Russ, George F., Ph. D.—*Bosnian and Dard.* Bulletin of the New York Public Library, Vol. 11, Number 6, pp. 497ff-510. This gives a comparative vocabulary of Bosnian and Dardic.

Page 12, No. 52, Bashgali column.—For 'tagir' read 'tagir'.

Page 16, No. 52, Bashgali column.—For 'baudi', read 'baudi'.

Page 31, line 1.—Dr. Margossians informs me that the language described by Trunz is a dialect of Aghvani. See Aitken's Minorca p. 65.

Page 35, line 1.—For 'baudi', read 'baudi'.

Page 36, line 4.—Since this was written, Dr. Margossians, during a visit to Echmi, has succeeded in obtaining specimens of Aghvani. He tells me that, while in some respects resembling Bashgali, it is on the whole most nearly related to Wari-sha. A Specimen and List of Words will be found on pp. 246ff. of the Addenda Majora.

Page 39, line 5.—To the list of languages of the Kallagh-Pashai sub-group, should now be added a fourth, Urart. Regarding which particulars are given in pp. 165ff. of the Addenda Majora.

Page 170 (following the Fasli specimens).—On page 8, line 22, I stated that no specimen could be obtained of the Tashit language. All that had hitherto been known about it had been contained in a short list of words published by Louch in the year 1869. This was sufficient to show that it belonged to the Kallagh-Pashai Sub-Group. Further information has since been obtained, and this is given in pp. 250ff. of the Addenda Majora. See also Sir Arund Thote and the present writer in J. R. A. S., 1906, pp. 290ff. and 46ff.

Page 176, No. 52, Bashgali column.—For 'tagir', read 'tagir'.

Page 178, No. 52, Bashgali column.—For 'baudi', read 'baudi'.

Page 180, Nos. 182, 183, Bashgali column.—Read 'tagir'.

Page 182, No. 187, Gavar-sha column.—For 'baudar', read 'baudar'.

Page 184, No. 183, Wari-sha column.—For 'yana', read 'yana'.

Page 186, No. 200, Wari-sha column.—For 'panmukh', read 'panmukh'.

Page 187, Pashai (Eastern dialect) column, No. 212, read 'phyl'. No. 233, read 'gut'.

Page 187, No. 187, Khot-sha column.—For 'dat', read 'dat'.

Page 190.—Since this account of Shiga was written, the language has been thoroughly investigated on the spot by Colonel D. L. B. Lushmore, C.I.E. Owing to his kindness, I am able to make the following addition to the general remarks on page 180.

Line 8.—add 'The Gilgit dialect has also, of late years, become much contaminated by one form or another of Hindooized owing to the presence and activities of the Imperial Service Troops (Turkias, Dogras, and Pashto Mahomedans) and of Government officials.'

Last line of text.—The North-Western dialect is spoken in Pashai (properly 'Phyl'), the district adjoining Gilgit on the West and North-West. This dialect shows divergences both of pronunciation and of vocabulary from that of Gilgit, and still awaits study.

Footnote 1. *Page 2.*—Colonel Lorimer informs me that the current name of the language is 'Shiip', with the cardinal letter *ŋ* for its initial. In other respects his information is the same as that given to me by Dr. Grahame Bailey.

Footnote 1.—Colonel Lorimer informs me that the only local form of the name 'Giltig' is 'Gilt', which is reduced to 'Gilt-' in the oblique cases, as in *Gilti*, or *Gilti*, but *Gilmā*, a case of *Gilti*.

Page 152.—The account of Gilgit given in pp. 202ff. of the Addenda Majors should be substituted for that on pp. 184ff. It is based on materials and criticisms most kindly given to me by Colonel Lorimer.

Page 152.—add the following to the List of Authorities:—

LORIMER, Lawrence-Gordon. D.L.L.B., C.I.E.—Notes on the Phonetics of the Gilgit Dialect of Shina. *Journal of the Royal Asiatic Society*, 1924, pp. 128, 177ff.

" " The Forms and Nature of the Transition Field in Shina (Gilgit District). *Bulletin of the School of Oriental Studies*, Vol. 113 (1934), pp. 46ff.

MATAR, T. MANSUR, D.L.L.B.—Notes on Colonel Lorimer's Phonetics of Gilgit Shina. *Journal of the Royal Asiatic Society*, 1924, pp. 452ff. See also the discussions on the subject between Dr. Bailey and the present writer in pp. 202ff., and J. R. A. S., 1924, pp. 378 and 546ff.

" " Grammar of the Shina (Shiip) Language, consisting of a Full Grammar with Texts and Vocabulary of the Name of Gilgit District, and Shina Grammar with Vocabulary and Texts of the Kohistan, Gurka and Dard Districts. London, Published by the Royal Asiatic Society, 1924.

Page 250f.—**QUREZI.** In this section, the letters *a* and *ə* correspond, respectively, to the *ɛ* and *ɔ* employed in the account of Gilgit Shipti given in the Addenda Majors. A brief account of this dialect will be found in Dr. Grahame Bailey's Shina Grammar mentioned in the Addenda Majors to p. 151.

Pages 250f.—**(BRÖKPA OF DRAS)** and pp. 202f. **(BRÖKPA OF QĀH-HĀNU).** In these sections, the letters *ŋal* and *ŋl* evidently correspond, respectively, to the cardinal *ŋ* and *j* of Gilgit Shipti, as described in the Addenda Majors. The sounds, as described, are either the same, or else very similar. A brief account of the Dras dialect will be found in Dr. Grahame Bailey's Shina Grammar mentioned in the Addenda Majors to p. 151.

Page 253.—North-western Shipti is called Pashki. Occasional references to it will be found in the section on Gilgit Shipti given in the Addenda Majors.

Page 254f.—A revised Standard List of Words and Sentences in Gilgit Shipti will be found in the Addenda Majors (pp. 202ff.).

Page 255, No. 49, Shipti (Childs) column.—Read 'ŋit'; *No. 51, Brökipä (Draš-Bezti) column.*—For 'mäl', read 'mäl'.

Page 256, No. 179, Brökipä (Draš) column.—For 'wia', read 'wia'.

Page 256, No. 180, Brökipä (Draš) column.—For 'ŋapta', read 'ŋapta'.

Page 256, No. 180, Brökipä (Draš) column.—For 'haw', read 'haw'.

Page 460, add to authorities under the head of 'Gurkha':—

Gurkha Dialect. *Journal of the Royal Asiatic Society*, 1898, pp. 474ff.

Add also, the following:—

PESS, DR. ARON, and GRUNBERG, DR. GERSHON A.—*Moscow Tales, Stories and Songs, recorded with the Assistance of Peasant Oral Trad by A. S., and edited with a Translation, Linguistic Analysis, Vocabulary, Notes, etc., by G. A. G.*, with a Foreword by Professor of the Faculty of W. Gurkha, G.L.P. London, 1922.

GRUNBERG, DR. GERSHON A. and RABINOVITZ, LEONID D.—*Lithuanian Philology, or the Wise Sayings of Lel. D. D., a Mystic Teacher of ancient Lithuania*, edited with Translation Notes, and a Vocabulary. London (B. B. S.), 1922.

TURIN, DR. MICHAEL.—*The Word of Lelis the Prophecy*, ... Domitius English Trans., ... and annotated. Cambridge, 1922.

Page 460, No. 17, *Khalkhi column*.—For 'steep', read 'steep'.

Page 460, No. 170, *Khalkhi column*.—For 'oblique', read 'oblique'.

Page 460, *Kashkent column*, No. 170, for 'mine'; read 'mine'. No. 170, for 'mine', read 'mine'.

Page 460, No. 214, *Kashkent column*.—For 'apt', read 'apt'.

Page 460, No. 193, *Kashkent column*.—For 'one', read 'one'.

Page 460, No. 193, *Obrot column*.—For 'like', read 'like'.

Page 460.—Colonel Lorimer informs me that there seem to be considerable variations in forms and in vocabulary between the Burmese at Mrauk and that of Sagar. By all accounts, the Taung dialect, i.e., Wardkhawri,—or, more correctly, Wardkhawia,—dialect is still more different. In the word 'Wardh' or 'Wardh' is apparently the same as 'Barash', and -ah is the Khawis suffix-ah, which indicates a place or person, as in 'Twik', a man of Tiki. Finally war is the Khawis for 'language'. 'Wardhlyam' or 'Wardhayam' is the name for Taung.

VOLUME IX.—PART I.

Page 11, Head B, Group B, Red line. Under 'SYSTEM OF TRANSLITERATION ADOPTED.' For ज, read ज॒.

Page 21.—Substitute the following table for that given on this page:—

Western Hindi	.	.	.	.	.	.	.	.	.	.	.	20,012,429
Paliya	.	.	.	.	.	.	.	.	.	.	.	20,000,000
Bijapur	.	.	.	.	.	.	.	.	.	.	.	10,000,000
Gujarati	.	.	.	.	.	.	.	.	.	.	.	10,000,000
Mall and Khanda	.	.	.	.	.	.	.	.	.	.	.	8,000,787
Eastern Paliya	.	.	.	.	.	.	.	.	.	.	.	1,000,721
Central Paliya	.	.	.	.	.	.	.	.	.	.	.	1,000,000
Western Paliya	.	.	.	.	.	.	.	.	.	.	.	600,400
												TOTAL
												22,779,600

Page 2, line 15.—For मध्यम read मध्यम्.

Page 4, line 10.—For 'Rugby', read 'Nugget'.

Page 50.—Add to Section III of Authorities:—

Lata Gaur, R. A.—Selection from Hindi Literature, Book IV. Sants, compiled by Dr. R. R., and published by the University of Calcutta, 1926. Other books of this series are understood to be in preparation by the same author.

Page 49, Note 24F. It has been pointed out to me that what is here written is liable to misinterpretation. It is quite agreed to say that Baribai and Ghauri were opposed to the artificial thought and diction of the old Lucknow school, but it should have been explained that they did not belong to Delhi, but themselves lived and worked in Lucknow, and that they were reformers, rather than opponents, of the pretentious style referred to in this passage.

Page 51, line 4 of Head C.—Read 'गोपा'.

Page 52, in Table, line 4 of 'District districts of the North'.—For 'काशी', read 'काशी'.

Page 109, line 5.—For फृणि, read फृणि—.

Page 127, line 8 from below.—For उमि read उमि.

Page 129, line 7.—For 'दलियाल', read 'दलियाल'

Page 140, line 4 from below.—For उभियि read उभियि

Page 143, line 4 from below.—For उरुवि, read 'उरुवि'.

Page 153, line 1.—For 'शुल्कि', read 'शुल्कि'-.

Page 196, line 12 from below.—For 'त्रि', read 'त्रि'.

Page 397, No. 27, Dipharynchus column.—For '0-66'. Type broken in some copies.

Page 470, No. 8, Dabhiat and Fernacular Bladdertail column.—For '84', read '85'.

Page 475, No. 33, Bimpari column.—For '84', read '85'.

Page 479, No. 35, Bimpari column.—For '84', read '85'.

Page 581, No. 75, In Bandhi (Baudhipari) column.—For '84', read in Bandhi (Baudhipari) column, for '84', in both cases read '85'.

Page 583, No. 88, Bladdertail (Dabhi) column.—For '84', read '85'.

Page 584, No. 141, Bimpari column.—For '84', read '85'.

Page 584, No. 154, Fernacular Bladdertail column.—For '84', read '85'.

Page 585, Bimpari column, No. 155.—For '84', read '85'; No. 155, for '84', read '85'.

Page 586, Bimpari column, No. 156.—For '84', read '85'; No. 156, for '84', read '85'.

Page 587, No. 157, Kassanjil column.—For '84', read '85'.

Page 587, No. 160, Bandhi (Baudhipari) column.—For '84', read '85'.

Page 588, No. 159, Fernacular Bladdertail column.—For '84', read '85'.

Page 636, line 4.—For 8., read 8.

Page 636, line 10.—For 8., read 8.

Page 637, line 6.—For 80, read 80.

Page 637, line 7.—For 80, read 80.

Page 637, line 10.—For 8., read 8.

Page 638, line 21 from below.—Inverted; after 'dead'.

Page 649.—In the Table for the Future, 2nd person singular, for 'comes', read 'comes'; 3rd person singular, for 'comes', read 'comes'. In line 12 from below, for 'C-80', read 'C-81'.

*Page 677. An account of six different subdialects spoken in Kathiawar and Malabar is given in Dr. T. Grahame Bailey's *Diagnostic Studies from the Khandesh* (Asia Institute Society Monograph, Vol. xvii, London, 1924). The account will be found on pp. 101 ff., and is entitled 'The Bimpari and Malabar Dialects'.*

Page 690, lines 6 and 7.—For 'dead', read 'dead'.

Page 724.—The number (38) of the Specimen has been accidentally omitted.

Page 780.—In the Headline, for 'POGGIA', read 'POGGIA'.

Page 813, 84th column, No. 86.—For "sun", read "sun"; No. 86, for "bold"; read "bold".

Page 813, No. 106, 84th column.—For "boldly", read "boldly".

Page 814, 84th column, No. 143.—For "well", read "well"; No. 143, for "this", read "dell".

Page 814, Nos. 125-127, 85th column.—For "blow", read "blow".

Page 817, 85th column, No. 134.—Read "united blow"; No. 137, read "united
whole"; No. 223, for "glare", read "glare"; No. 143, for "glare", read "glare"; No. 143, for
"go", read "go"; No. 143, for "heat", read "heat"; No. 137, for "it", read "it".

Page 817, No. 263, 85th column.—For "had ha", read "had ha".

Page 818, No. 311, 85th column.—For "half", read "half, ha, half".

*Page 818, 85th column, Nos. 223-227, for "at, the", read "in, the"; Nos. 222-224, for
"water, water", read "water, water".*

Page 820, No. 137, 85th column.—For "mangle", read "mangle".

Page 821, 85th column, Nos. 228-230.—For "jerk (jerk)", read "jerk (jerk)"; No. 232,
for "go", read "go".

Page 823, Nos. 225, 226, 85th column.—For "got", read "got".

VOLUME IX—PART II.

Title-page. Omit the word 'THE' before 'BALANTHAKA AND GUJARATI'.

Page 5, line 2.—For 'readers', read 'readers'.

Page 19.—Authorities. Pandit Ram Karpur's *Mihirikti Grammer* was printed and published at Jodhpur in 1894.

Add at the end of the List of Authorities on Mihirikti:—

TAMBOUR, DR. L. P.—Notes on the Grammar of the GUJARATI Inflections with special reference to Apollonius and to Gujarati and Marathi. This appeared in the Indian Antiquary, Vol. XXII, 1882, and also (1884, 1885, and 1894). A separate reprint appeared in Bombay in 1918. In this important work, the late Dr. Tamboor showed that down to the fifteenth century, A. D., one and the same language was spoken over western Gujarat and Orissa. From & hence onwards Marathi and modern Gujarati are separated. Reference may also be made to the same author's 'The Origin of the Suffix and Gerund Plurals in Gujarati and Marathi' in pages 822ff. of the Journal of the Royal Asiatic Society for 1912.

Page 26, line 2 from below.—For 'mihirikti', read 'mihirikti'.

Page 48, line 14.—For 'Rangrik', read 'Rangrik'.

Page 50, lines 12 and 13 from bottom of page. In some copies types have dropped out here. Read (L. 12) 'dropped, as in *idh*, not *idhi*', and (L. 13) 'The letters I and a'.

Page 129, line 10 from below.—For 'Wahyki', read 'Wahyki'.

Page 207, No. 26, *Mihirikti* column.—For 'idh', read 'idhi'.

Page 210, No. 76, *Sajyari* column.—For 'idh', read 'idhi'.

Page 211, No. 26, *Hindi* (when different from *Rangrik*) column.—For 'idhi', read 'idhi'.

Page 212, No. 126, *Mihirikti* (when different from *Rangrik*) column.—For 'idhi', read 'idhi'.

Page 212, No. 126, *Nimadhi* column.—For 'idhi', read 'idhi'.

Page 214, No. 127, *Mihirikti* column.—For 'idh', read 'idhi'.

Page 215, No. 128, *Mihirikti* (when different from *Rangrik*) column.—For 'idhi', read 'idhi'.

Page 216, No. 170, *Mihirikti* column.—For 'idhi', read 'idhi'.

Page 216, No. 170, *Sajyari* column.—For 'idhi', read 'idhi'.

Page 216, No. 288, *Harmayi* column.—For 'idhi', read 'idhi'.

Page 217, No. 102, *Nimadhi* column.—For 'idhi', read 'idhi'.

Page 218, *Mihirikti* column, No. 126, for 'mihirikti', read 'mihirikti'; No. 400, for 'mihirikti', read 'mihirikti'; No. 514, for 'guru', read 'guru'.

Page 318, Mātīl column, No. 188, for 'mārti', read 'mārti'; No. 289, for 'mārti', read 'mārta'; No. 290, for 'mārti', read 'mārti'.

Page 319, No. 288, Mātīl column.—For 'mārti', read 'mārti'.

Page 320, No. 294, Mātīl column.—Read 'mārti' with collyo'.

Page 321, No. 288, Mātīl column.—For 'mārti', read 'mārti'.

Page 328, line 10.—The short a, representing an original e, is sounded nearly like the t of the French pître.

Page 337 at foot add the following to the List of Authorities:—

DIVATIA, N. R.—*Gujarati Language and Literature, being the Wilson Polytechnic Lectures delivered by N. R. D. Divatia, for the University, 1913*

TRAVASI, R. L.—*Gujarati Philology Journal of the Royal Asiatic Society, 1911, pp. 510ff., 1914*

“ . . . The e and a result in Gujarati. In different Melodies older Poets' Compositions Poems, Vol. III, Part III, pp. 287ff. Calcutta.

GUJARATIANS, GUJARATI JOURNAL, Pt. II.—*Selections from Classical Gujarati Literature, Pt. I (Gujarati anthology). Published by the University of Calcutta, 1914.*

MAYER, ARTHUR.—*Some aspect in modern Gujarati. Journal of the Bombay Branch of the Royal Asiatic Society, Vol. I (M.S.), 1908, pp. 7ff.*

Page 344. According to Divatia, p. 188, or [ref], a hole, should not appear in this list.

Page 346. According to Divatia, p. 188, qññ (not qññ), a drum, should not appear in this list.

Page 351, line 11.—For 'mārti', read 'mārti'.

Page 357, page heading.—Read 'mātīlākṣmīlīpti'.

Page 360, Chārdīlī column, No. 188, for 'mārti', read 'mārti'; No. 289, for 'mārti', read 'mārti'; No. 290, for 'mārti', read 'mārti'.

Page 370, No. 188, Chārdīlī column.—For 'mārti', read 'mārti'.

Page 370, No. 189, Chārdīlī column.—For 'mārti', read 'mārti'.

Page 375, No. 207, Kāthiyāwādī column.—For 'mārti', read 'mārti'.

VOLUME IX—PART III.

Page 5, line 2 from below.—For "Chirap", read "Chirap".

Page 6.—In the table in this page, alter the underlined entries as follows:—

Malabar	United Province	100
Mysore	Khandesh	20,000
Portion of Telangana	Bengal	5,000

correct "Utan Mal" to "Utagi Mal", and correct the Total of 1,220,237 to 1,227,231.

Page 6, line 3 from below.—Substitute the following Table:—

Malabar	1,120,000
Other Districts	1,007,231
Total	2,127,231

Page 10, line 4.—For "Ghatia", read "Ghatia" or "Ghatia". See the correction to p. 119.

Page 106, Nos. 14 and 27.—For "Kajabali", read "Khalabali".

Page 109, line 8.—For "Kakoti", read "Kakoti".

Page 119.—According to Dr. Brock Houghtaling, in the Bombay Census Report for 1921, Appendix B, p. iii, "Gauri" means simply "the Village Language," and is the name to Mysore (see pp. 82ff.), which is the real name.

Page 120, first line of second paragraph.—For "Thakshikri", read "Thakshikri".

Page 127, No. 27, Khandesh column.—For "m", read "m".

Page 130, No. 40, Khandesh column.—For "m", read "m".

Page 132, Bait (Mahadevka) column.—No. 120, for "m", read "m"; No. 123, for "m", read "m".

Page 172, Heading.—For "LAMASI", read "LAMASI".

VOLUME IX—PART IV.

Page 21.—Add to the list of Authorities:—

- TRENT, Proc. R. S.—*Specimens of Nepali*. Indian Antiquary, Vol. I. (1882), pp. 542.
 —————— *Further Specimens of Nepali*. Indian Antiquary, Vol. II. (1883), pp. 412,
 610.
 —————— *The Pali Canon in Nepali*. In Paliologus, Vol. i. 1881, pp. 181ff.

A version of the New Testament in Nepali was published by the British and Foreign Bible Society in 1922.

Page 30, No. 39, Kham-buri column.—For ‘*upla*’ read ‘*upla*’.

Page 30, No. 33, Kham-buri column.—Omit the column after ‘*bam*’.

Page 107. In the margin facing this page, for ‘*shokal*’, read ‘*shakal*’.

Page 119, in Table.—For ‘*Daspraya*’, read ‘*Daspriya*’.

Page 234, Heading.—For ‘*KUMALYA*’, read ‘*KUMALYĀ*’.

Page 356, No. 35, Khammari (Standard) column.—For ‘*likhi*’, read ‘*likh*’.

Page 356, No. 70, Khammari (Standard) column.—For ‘*li*’, read ‘*li*’.

Page 356, No. 333, Garhwal (Standard) column.—For ‘*gloss*’, read ‘*gloss*’.

*Page 357, Garhwal (Standard) column, No. 159, for ‘*tan*’, read ‘*tan*’; No. 157, for ‘*tan*’, read ‘*tan*’.*

Page 374, in Table.—Opposite Kishnali, read ‘*185,000*’, and correct the Total to ‘*185,400*’.

Page 434, line 22.—Dr. Velasco, in the *Bulletin de la Société de la Linguistique*, Vol. XXII (1922), p. 128, suggests, with great probability, that the verb *chikhal*, really means ‘to drink’.

Page 436.—A fuller account of *Bihari* will be found on pp. 169ff. of Dr. Grahame Bailey’s *Linguistic Studies from the Khasiayos* (Lalitac Society Monographs, Vol. XVII, London, 1920).

*Page 432, Jammari column, No. 43, for ‘*pan*’, read ‘*pan*’; No. 62, for ‘*manki*’, read ‘*manki*’.*

Page 433, Nos. 123 and 130, Jammari column.—Read ‘*manki*’ and ‘*manki*’.

Page 434, No. 136, Jammari column.—For ‘*l*’, read ‘*l*’.

Page 434, No. 139, Siemari (Champi and Bihari) column.—For ‘*takki*’, read ‘*takki*’.

Page 434, No. 150, Baghali column.—For ‘*maul-maul*’, read ‘*maul-maul*’.

Page 434, No. 151, Baghali column.—For ‘*taul*’, read ‘*taul*’.

Page 434, No. 211, Jammari column.—For ‘*bal*’, read ‘*bal*’.

Page 439, line 18 from below.—For ‘*an*’, read ‘*an*’.

Page 500.—A fuller account of Barail will be found on pp. 123ff. of Dr. Graham Bailey's *Linguistic Studies from the Hilltops* (Asianic Society Monographs, Vol. XVII, London, 1930).

Page 513.—Dr. Graham Bailey, in his chapter on "The Khoti Dialects of Rangpur State", published in his *Linguistic Studies from the Hilltops* (Asianic Society Monographs, Vol. XVII, London, 1930), pp. 113ff., has given accounts of five Khoti dialects, named, respectively, the dialects of Biharp, Bampir, Blight, Barkhali Pargan, and Dujuk Khoti.

Page 518, line 4 from below, insert *at end of line.*

Page 529, Kothi column, No. 240, for 'sakit', read 'sakhi'; No. 349, for 'sakiri', read 'sakini'.

Page 538, No. 210, Kothi column.—For 'dint', read 'dinti'.

Page 544, Sambal column, No. 75, for 'vī', read 'vī'; No. 59, ninth column after 'vī'; No. 55, for 'vī', read 'vī'.

Page 549, No. 140, Kajal column.—For 'vī', read 'vī'.

*Page 555, line 5.—Add, 'On pp. 200ff. of his *Linguistic Studies from the Hilltops* (Asianic Society Monographs, Vol. XVII, London, 1930), Dr. Graham Bailey gives a fuller account of Sankili. He distinguishes three sub-dialects. In the west of the State the language is pure Maghali. Towards the East it becomes Rautia Sankili, and in the extreme East we have Sakoli Sankili, which corresponds to the Maghali spoken in the State of Mysore.'*

*Page 557, line 5.—Add, 'On pp. 200ff. of his *Linguistic Studies from the Hilltops* (Asianic Society Monographs, Vol. XVII, London, 1930), Dr. Graham Bailey gives a fuller account of Sankili. He distinguishes three sub-dialects. In the west of the State the language is pure Maghali. Towards the East it becomes Rautia Sankili, and in the extreme East we have Sakoli Sankili, which corresponds to the Maghali spoken in the State of Mysore.'*

Page 563, No. 108, Bhawali column.—For 'dat', read 'dati'.

Page 568, No. 214, Maghali column.—For 'dat', read 'dati'.

Page 577, No. 216, Maghali column.—For 'dati', read 'dati'.

Page 586, line 3.—For *, read*

Page 593, line 17.—For 'mud' read 'mud'.

Page 597, No. 63, Patgadli column.—For 'yam', read 'yam'.

Page 611, No. 140, Patgadli column.—For 'jalan', read 'jalan'.

Page 674, Odia column, Nos. 162 and 163, for 'vā', read 'vā'; Nos. 168 and 169, for 'vā', read 'vā'.

Page 676, No. 51, Bhadrakali column.—For 'vā', read 'vā'.

Page 677, No. 63, Pipluri column.—For 'ghar', read 'ghar'.

Page 939, *Bhadrenwali column*, No. 107, for "bhr"; read "bhr"; No. 128, for "bh"; read "bh"; No. 130, for "bh"; read "bh".

Page 931, *Bhadrenwali column*, No. 161, for "bh"; read "bh"; No. 107, for "bh"; read "bh"; No. 128, for "bh"; read "bh".

Page 933, No. 206, *Bhadrenwali column*.—For "ghat", read "ghat".

Page 933, *Panjari column*, Nos. 208-210, for "ghat", read "ghat"; No. 214, sand column after "bh".

Page 933, No. 24, *Tungfai Gujari column*.—For "vihade", read "vapde".

Page 934, No. 27, *Gujari (Huzara) column*.—Read "vihade".

Page 935, No. 23, *Gujari (Huzara) column*.—For "d", read "d".

VOLUME X.

Page 43.—Dr. Margonatirao informs me that the Ghilzai dialect forms a connecting link between the Pukhto of the North-East, and Pashto of the South-West. The language of the southern class approaches the latter, and that of the others the former.

Page 70f.—Dr. Margonatirao informs me that the specimen on these pages is not in the pure Banjara dialect, but has been 'made elegant' by the original Afghan translator, who added an infusion of the Peshawar dialect.

Page 120, line 4.—According to information supplied to me by the late Mr. Datta, the name of the language is 'Bargash' or 'Bangash'. Ghulam Muhammad Khan throughout spells it *Bangash*, i.e., 'Bangash', with *ha* in the second syllable. But he sometimes elsewhere employs *ha* to indicate the *fathat-e-Afghani*, so that perhaps he meant his spelling to indicate 'Bangash'. Mr. Datta told me that he had never heard the word pronounced 'Bangash'; and as he had, when in India, actually discussed the language with Ghulam Muhammad Khan, his opinion is of great weight.

Page 222.—Add to the list of Authorities on Baluchi:—

Gauseen, Major General Warren.—*The Native Languages of Gourmar and Mervan*. Published by the Author. Printed by Stephen Austin and Son, Ltd., Bradford, 1893.

" " *English-Baluchi Orthographic Dictionary*. Two Volumes. Published by the Author. Printed by Stephen Austin and Son, Ltd., Bradford, 1893.

Page 420.—Add the following Authority after the first paragraph on this page:—

Gauseen, Major General A.-Administrator, Mervan, and Vayghanian, an Account of Their Native Dialects. Royal Asiatic Society, Print Publication Fund, Vol. V. London, 1894.

VOLUME XI.

Page 5.—add at end:—

' Since the above was written, Dr. Grahame Bailey has published on p. 285 of his *Esoteric Studies from the Bhagavata* (Asian Society Monographs, Vol. XVII, London, 1929) an account of the *angti* employed by the Qalandars, a nomadic tribe the members of which make their living by conjuring and by showing performing bears, monkeys, and goats. In the general principles of its formation, this *angti* closely resembles the others described in this volume.'

Page 5.—At the end of the second complete paragraph on this page, after the words 'his master could understand', add the following:—

'Mutations and transpositions play a considerable part in the *Samskrita*, where they are used with the object of making certain terms unintelligible to those who are not initiated. The *matrishabdabindupali*, i.e., the different kinds of *matrishabda*, or transpositions or inversions of letters so as to make one's speech unintelligible, form one of the sixty-four *Shilas*, or arts with which an Indian gentleman or lady should be acquainted. A list of them appears,—which already appears in Viswadeva's *Karma-shstra* (pp. 129f. in the Nirayana Samskrita edition, Bombay, 1891),—is given in Griffith's commentary to the *Nidyantra Purana* (X, xiv, 86), and is there stated to have been taken from the *Samskrita*. Its inclusion in the *Karma-shstra* is in accordance with the tradition that that work was revised to mankind by Nandin, the attendant of Siva. In his commentary to the *Karma-shstra*, Yatishvara gives the names of some of these *angti*,—such as "Kantaliya", "Mahadariya", and so on,—and quotes verses from other writers in explanation of their possibilities.'

Page 71, Mar 2.—add after 'Gipsy tribe':— Mr. Sedgwick informs me that the caste usually calls itself "Doodhi" when it goes in for ascetic work, and "Kothi" when it follows other calling".

*Page 89.—The meaning "ambard-asker" attributed to *Makaraviti* is doubtful. In a private letter Mr. Sedgwick suggests that these people may have originally come from Sind. In that Province the Kalhora chiefs are known as 'Mirs', and their followers are known as 'Mirawati'. The Kalhoras are believed to have been originally disciples of a Kurdish *Murshid*. In Sind, 'Mirah' is generally pronounced short as 'Mir'.*

Page 144.—add to the list of Authorities on Doms the following:—

Gov. Sir. C. Parsons.—*Some Works and Features Illustrating the Doms of the Deccan*. Edited by Sir R. Knott in *Journal of the Royal Asiatic Society* for 1858, pp. 50ff.